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BY

METHODIST PREACHERS

OF

LOUISVILLE, KENTUCKY, AND TENNESSEE
CONFERENCES.

LOUISVILLE, KY:

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This Volume

OF SHORT SERMONS IS AFFECTIONATELY

Dedicated to

R. H. RIVERS, D.D.

TO WHOM I FEEL INDEBTED FOR MANY ACTS OF KINDNESS.

J. A. HENDERSON.

98072

School of Theology

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INTRODUCTION.

This is an age of enterprise. Progress is demanded by the times. The march of Christianity is onward. The church is extending her influence in all directions. This influence is manifest in all of our great cities.

New pastoral charges are being constantly added to the conference appointments. These at first are not always able to pay a married preacher, whose expenses are necessarily large in a city.

To such a charge the Rev. J. A. HENDERSON was appointed at the last session of the Louisville Conference. He entered at once and with great zeal upon his arduous labors. God blessed him, and many souls have been added to the church. To aid this young and growing charge in meeting the expenses of a faithful pastor is

one object of this little volume, and surely few objects could be more worthy than this. This, however, is not the sole object. It is hoped that the book itself is calculated to do good. The sermons are short, and are such as could well be placed in our families and in our Sabbath-schools.

There are two memorial sermons which will be read with great interest by all that knew the noble dead. The sermon on Sabbath-schools will commend itself to all that take interest in the children of the church.

But we need make no further distinctions. Let the book be purchased and the sermons read by all that can give a dollar to so good a cause.

The editor has been compelled to condense some of the sermons. He was limited to a certain number of pages. He hopes that he has done injustice to none.


R. H. RIVERS.

THE HOUR COME.

BY R. H. RIVERS, D. D.

PASTOR OF BROADWAY CHURCH, LOUISVILLE, KY.

Father, the hour is come. *John xvii, 1.*

HE Savior's hour had come. It was the grandest event of time. For that hour God had been preparing the world for four thousand years. Without controlling the human will, or interfering with the freedom of human action, he made the actions themselves issue in a preparation of the world for that hour. "When," says the apostle, "we were without strength, in due time Christ died for the ungodly." God never acted without a plan. He was not unprepared for the transgression of the first Adam. The remedy was already provided. The plan of redemption had

been matured in the eternal Reason. So that he had provided for grace to abound even more than sin had abounded. As a great work was to be accomplished, a specific time was set apart for its performance. The due time had now come. The seventy weeks of Daniel had been accomplished. The last of Judah's tribe had swayed the scepter of Israel. The world had been prepared for the great event. The schools of philosophy had become effete and were acknowledged to be powerless for the elevation of man. Heathen oracles had by their fraud and covetousness disgusted the better portion of mankind. The Jewish signs and symbols were pointing, as did the finger of John, and crying, Behold the Lamb of God, that taketh away the sin of the world. Jesus had gone through the thorough discipline required by his humanity for the work of redemption. He had fasted for forty days and had been tempted of the devil. He had uttered his last parable and delivered his unequalled valedictory — a valedictory mournful as a funeral dirge, soft as the breathings of the æolian harp, sublime as the grandest peals of the organ, and sweet and

comforting as the songs of the angels. These words spake Jesus, and lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." In the investigation of this subject we notice:

I. *The importance of this hour to which Jesus was now approaching.* Father, the hour is come.

1. Its importance is seen when we consider that for this hour preparation had been going on for four thousand years. All the events were concentrating upon that hour. All the changes in society; all civil, political, and religious convulsions; the rise and downfall of empires; the fearful and bloody conflicts of nations that had astonished the world by their prowess and their conquests; the destruction of the earth's inhabitants by the flood; the glorious literature of Greece and Rome, together with their arts and arms and advanced civilization; the victorious reign of David and the peaceful one of Solomon; the smoking altars and bleeding victims of the temple, with the majestic hymns and sublime ritual; the magnificent visions of the prophets; the universal conquests of Alexander

and peaceful reign of Augustus Cæsar—all of these, and ten thousand other events, had been gathered, as it were, by Him with whom all eternity is an ever-present now, and concentrated upon this hour. For this hour they were but the preparation. This hour was the one in which all the preceding moments of time were intermingling as drops in the ocean. It was the grand reservoir which received all the mysterious and dread past in its ample bosom. As fountains and springs, brooks and rivulets, lakes and rivers form by their united waters the tides of ocean, so all the streams of time poured their united volume upon this great one hour—the grandest in this world's history. Is the Mississippi important because it receives its tributaries for more than three thousand miles and bears them all along its deep and wide channel to the gulf? Is the Atlantic Ocean important because its waves are made up of the commingled waters of the hemispheres? So was this hour important, for in it were concentrated, as by the power of an invisible and omnipotent attraction, the hours and events of all preceding time.

2. It was important because in it was to be performed the grandest work that ever enlisted the wisdom, engaged the arm, or moved the heart of God. It was the hour of human redemption; it was the hour of man's disenfranchisement and the world's gracious deliverance; it was the hour when a victim was to be slain whose sacrifice was to give satisfaction to justice and magnify the law; it was the hour when the words "it is finished" should be uttered with a moral emphasis sufficient to thrill the race of man with hope and joy forever; it was the hour when blood should stain the raiment of him who was without spot and blameless, and should gush on Calvary in streams so deep and wide as to be sufficient to wash away the sins of the universe; it was the hour of conflict and of conquest—of conflict so great as to enlist the sympathies of angels, move the compassion of God, shut out the light of the sun, and hang the heavens and cover the earth with a pall of impenetrable darkness; and of conquest so complete as to move the heart of the moral world, elevate man to a higher dignity, intensify the joys

of heaven, and evoke from the bosoms of demons the longest, loudest, saddest wail that ever echoed along the wide and fathomless abyss of woe. For man it was a glorious hour, for it brought to him hope and pardon, peace and heaven; for angels it was a victorious hour, for they saw their conquering Redeemer and shouted him home; for devils it was the hour of defeat, and while it sealed their ruin it called forth the bitterest curses that ever hissed from the lips of demons; for Christ it was the hour from which he had for a moment turned away as he said, "Father, if it be possible, let this cup pass from me;" for him it was the hour that tested his courage, tried his fortitude, and witnessed his inflexible determination and his sublime triumph; for the Father it was the hour in which he glorified his Son, and in which his Son glorified him.

3. It was important because upon it hung the great issues of time and eternity. Just suppose for an instant the hour come and the great hero in the strife shrinking from the conflict; the work of redemption unfinished and

salvation an unsolved problem; the whole current of history would have been changed, and the hour and event of all time would have been the hour of disaster and defeat. In fact, it is utterly impossible to conceive the disastrous results of a lack of heroism and a faltering of courage in this hour of trial. On one personage, on one hour in the life of that personage, pressed the entire destinies of the race of man. Such hours as this have come up in the history of nations, and have thrilled the world with their importance. In the terrible battle of Waterloo it is known that victory wavered for a long time. At a most important moment Wellington, holding his watch in his hand, and looking with anxious eye upon his brave but thinned ranks, said, "If Blucher is not here in less than one hour the star of Napoleon rises again, and the star of England sets, it may be, forever." A delay of one hour and the fast-anchored isle would have been loosed from her moorings, and driven by the fury of the storm upon billows or breakers, which might have lost her forever to civilization and liberty and to our holy religion.

Upon the hour that had now come depended the weal or woe of the entire race of Adam. It was victory or defeat, life or death, hope or despair, curses or blessings, that hung in the balances at that hour. It was the turning-point of the terrible strife between light and darkness, truth and error, God and Satan. It was no time to falter, to surrender, or to compromise. The work must be done, completely done, or the star of hope would set forever in an eternal night. At the close of the hour the heart of Christ was giving its last throbs and shedding its last drop of blood. His lips were to utter words whose echoes should be heard to the last hour of the world's history. It is finished. Man is redeemed. Life and immortality are brought to light. The wine-press of God's wrath is trodden. Peace and goodwill to man may be declared. Glad tidings may be universally proclaimed. The wails of human anguish may be hushed amid anthems of praise. A divine radiance illuminates the clouds of death. "Hope springs eternal in the human breast and lights her torch at nature's funeral pile."

II. *The hour which had now come was not only important, but it was sublime.* It was sublime in its power. Power is one of the great elements of the real sublime. The manifestation of sublime power was greater at this moment than when God laid the corner-stone of creation and all the unfallen sons of light shouted for joy. It was greater than when all the magnificent orbs that shine in the vast stellar universe occupied their places and commenced their rounds in infinite space. These worlds and suns and far-off stars were all created in the regular order of nature. They are all the majestic works of an Almighty hand, revealed in the natural world. As we behold them we exclaim, "Great and marvelous are thy works, O Lord God Almighty!" But in this hour a display of the supernatural is manifest. It was the miraculous hour in the world's history; it was the embodiment of divine power in a miracle whose stupendous grandeur should be forever the wonder of men, and the astonishment of angels. Every moment in that great hour thrilled with miraculous power; and as the mighty pendulum of time swung to and fro,

measuring each second, its every vibration touched a chord which thrilled in the heart of God, and found an echoing response in the sympathies of every refined and pure being in the sensitive universe.

Man loves the natural, and as, with the aid of a powerful telescope, he gazes upon the starry vault and sees sun after sun in golden splendor rise upon the field of vision, he is filled with wonder and awe. But more still, he loves the supernatural, and as with the telescope of faith he looks out upon the dark midnight sky which sin has stretched over the earth, and sees stars of light and worlds of beauty arise at the bidding of Him the fiat of whose will can make the darkness light, and can change the grim and haggard form of death into life and beauty, he is filled with wonder, love, and praise. This was the great supernatural hour marked on the sun-dial of time. It was the miraculous hour in the vast and interminable sweep of eternity. We may well imagine that God and man, angels and demons, were all gazing upon the clock of human destiny as it struck the hour for the performance of the work of redemption ;

a work which but one being in the universe could perform; a work which God incarnate did perform, and gloriously too for his own honor, truth, and justice, and man's eternal happiness.

It was not only sublime in its power, it was sublime in its results. Here we have the sublimity of extent. It extends in its results to every man and woman from Adam to his last-born child. From that hour flows a stream of mercy whose waters are for the healing of the nations; from that hour fall words of mercy enough to inspire hope in the very bosom of despair; in that hour were contained all our hopes and joys, our peace and pardon, our crowns and kingdoms, both for this life and the life to come. To measure the results of that hour, man would have to measure eternity; he would have to fathom all the mysteries of redemption; he would have to analyze the mind and comprehend the love of God. Its results will live in song, and fire up in holy devotion, and shine in truth, and well up in living raptures among the high-born and blood-washed children of God forever. You might as well

think of arresting the tides of ocean by a repetition of the foolish experiment of Xerxes, who attempted to chain the Hellespont, as to think of arresting the tide of grand results which shall flow on forever from that hour. On and on the tide moves, bearing upon its bosom thousands upon thousands of the redeemed and happy, who had neither known light nor life but for that hour. Your life and mine, your hopes and mine, your eternal happiness and mine, were all bound up in that hour. It was brimful of results which exalt the Father and glorify the Son, which shed luster upon the divine throne and light upon man's path. It was in that hour that Justice, stern and inflexible, was satisfied, and handed to Mercy the keys which opened the portals of bliss to all believing penitents.

Lastly, this hour was sublime in the heroic courage and unequaled sufferings and divine patience of the Son of God. He trod the winepress alone; alone he struggled in the garden; alone he bore the cross; alone he hung upon that cross, with every nerve quivering with pain, and every power of his soul penetrated

with agony. No marvel that nature gave signs of woe; no marvel that the sun was darkened and the earth seemed to quiver like a giant in the throes of death. Nature was all in sympathy with the suffering Son of God.


But, my brethren, it is impossible for human reason to fathom, for human imagination to reach, or for human language to describe the importance of that hour, or to give even a faint view of its unutterable sublimity. I shrink from the task. I ask you to look upon the Son of God as, alone with his Father, he says: "Father, my hour is come." Bring your calmest reason and your holiest feelings, and with me gaze upon that hour; study its deep meaning; be impressed with its sublime importance; avail yourselves of its grand results; and when your own hour shall have come, may you be ready!

RELIGIOUS DECISION.

BY R. A. YOUNG, D. D.

PASTOR OF M'KENDREE CHURCH NASHVILLE, TENN.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Dan. vi, 10.*

HE prophet Daniel served four different kings — Nebuchadnezzar, Belshazzar, Darius, and Cyrus. No man ever officiated in the presence of so many monarchs without flattering them; no man has been so successful in the management of public affairs or left so bright an example to posterity. He is the grandest model of religious decision on record. Others there are, but none so perfect in every particular as he. Noble old saint

and hero! we salute thee across the centuries as a good gift from heaven to earth.

When Darius the Median took the kingdom, having heard of Daniel's wonderful understanding and wisdom, he constituted him the first of the princes and presidents, "because an excellent spirit was in him, and the king thought to set him over the whole realm"—to make him prime minister. This partiality for a stranger of Jewish extraction, who had been brought a captive into Chaldea, stirred up the envy and jealousy of the politicians and statesmen of the king's court, and a plan was laid to ruin him.

The plan flattered the ambition of the king—proposed a Grecian *apotheosis*—to make him a god for thirty days. This was the ostensible object, but their real design was to strike at the devotions of Daniel, and thereby to ruin him. Here it is: "Then the presidents and the princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault: forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, we

shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors and the princes, the counselors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree."

What was the effect of this royal statute—this firm decree upon him who presided over the seat of government? The text answers: "Now when Daniel knew that the writing was signed, he went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." The text suggests

RELIGIOUS DECISION.

The first element of religious decision is a proper apprehension of truth and duty.

Daniel had spent his life in the cultivation of his mind and in the performance of duty. He knew what his enemies designed, and he knew whom he served. This knowledge was derived from observation, from experience, from direct inspiration, but chiefly from the sacred books of the Jews. Knowledge was the first element in his religious character.

So you must know the truth and believe it earnestly; you must know your duty and perform it faithfully. This knowledge may be obtained from intelligent laymen, from ministers of the gospel, from such books as contain the writings of Thomas à Kempis, Jeremy Taylor, Philip Doddridge, and John Wesley, but especially from the Scriptures, the sacred books of the Christians. Do not spend all your time reading books *about* the Bible; read the Bible itself, regularly and prayerfully. The stream partakes of the impurities of the soils and substances through which it passes; if you

want the pure water ascend to the fountain and drink there. "Manuals of Piety," "Duties of Man," "Practical Views," "Sermons," "Philosophies," and the like, all partake somewhat of the character of the heads and hearts, the creeds and practices, the times and circumstances of the good and learned men who composed them. If you desire pure and perfect instruction, go to God's Word, the fountain of truth, and study there. Your religious decision will generally be in proportion to your knowledge of truth and duty.

The second element of religious decision is rectitude of design or aim.

Daniel was in a position to test the sincerity of his intentions. He was well-conditioned and well-fed, well-housed and well-clad; in high social and political position—almost a *premier*. Now he sincerely desired to fear God and honor the king; but if honoring the king forbade his fearing God, then he would serve the Lord and trust in his protection. This he was left to do. An idolatrous decree, absolute for thirty days, he instantly and utterly disregarded and took the consequences. And sure enough the provi-

dence of God, this great family shelter of the universe, was broad enough to protect his persecuted servant in a heathen land.

Your aim in choosing the Christian life must be a correct one. You must not enter upon it to exalt your family, to enlarge your business, to increase your popularity, or with a view of turning back if temptation should ever come; enter upon it sincerely, to save your own soul, your family, and all within your walks of piety and usefulness. Love God because he first loved you,

“And prisons will palaces prove.”

The third element of religious decision is faith in God.

Even Daniel could not have stood without this. Let us imagine we hear his deep questioning: If I violate this law of my sovereign my official power is gone; I shall seem to be ungrateful to my benefactor; my countrymen in this land will be without a leader or protector; and my bones will be crushed between the jaws of hungry lions. What shall I do? Faith in God returns a decisive answer: Go into your

house, open the windows of your chamber on the side toward Jerusalem, kneel upon your knees at all the canonical hours, pray and give thanks before your God as you have done aforetime, "thy God whom thou servest continually, he will deliver thee."

Christian brethren, knowledge alone will not suffice; sincerity added will not suffice; Christian steadfastness requires faith in God—a faith that includes belief and repentance—a faith that chooses and accepts the Lord Jesus Christ and *relies* upon him as a personal deliverer or Savior. "This faith interests that power in the behalf of the believer by which the sea is dried up, the mountains removed, the dead raised to life, sins forgiven, the heart purified, Satan vanquished, death conquered, and Daniel rescued from the teeth of the lions."

EFFECTS OF RELIGIOUS DECISION.

The first effect of religious decision is to give courage to the actor.

"Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Why? Because his mind was made up. As a prophet, for anything we know, he might have foreseen the mutiny on the shores of the Red Sea, the idolatry at the base of Mount Sinai, the cowardice and apostasy of the tribes, and even his own death in sight of the promised land; but his heart was fixed. This made him the brave leader and commander that he was.

We witness the effect of religious decision when old Joshua said to an idolatrous people: "But as for me and my house, we will serve the Lord."

Religious decision inspired the courage of the three Hebrews when they made their immortal reply to the king: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we

will not serve thy gods, nor worship the golden image which thou hast set up."

When the prophet-prince entered his house, threw open his windows, turned his face toward the ancient city of his fathers, fell upon his knees three times a day, prayed and praised as aforetime, with the lynx-eyed eavesdroppers all around, there bowed one whose purposes were fixed.

When the aged Paul said to the elders of Ephesus—"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus"—a Christian warrior spoke.

When we read the replies of the incomparable Luther, we are more than satisfied with his decision. To the chaplain of the wise Frederick he wrote the sentence so frequently quoted since: "If there were as many devils in the city of Worms as tiles upon their houses I would go." To his beloved flock in Wittenberg, who besought him not to attend his trial, he said: "If they were to build a fire as high as heaven, from Wittenberg to Worms, and fill

it full of devils, I would leap into it with joy for the sake of Christ Jesus my Lord." To Glassio, who tried to decoy him from the road that led to the Germanic Diet, he wrote: "I shall go whither the Emperor hath ordered me." Before Charles V. and the temporal and spiritual electors of the empire he concluded his defense in these words: "My conscience and the Word of God hold me prisoner; therefore I may not nor will recant. Here I stand: I can not do otherwise: God help me. Amen!"

The second effect of religious decision is seen in a life of prayer. This was the second effect of Daniel's decision. He "prayed." When Saul of Tarsus arrived in the city of Damascus, it was said of him, "Behold he prayeth."

The nature of prayer. Daniel understood this. He did not simply cultivate his good desires and pious frames, and thereby avoid detection and exposure; but he prayed—made "*a petition*" to his God and not to Darius.

The place of prayer. The prophet knew the satraps of the king would be watchful. He did not content himself with ejaculatory prayer as he waited in the presence of royalty; he

did not satisfy himself with private prayer amid the hanging gardens and groves of Babylon; but as the head of a household he knew the place. Daniel "went into his *house*" and prayed.

The time of prayer. The morning is provocative of prayer; so is the noon-day; so is the evening; and for many reasons. Most probably these had been the prophet's hours. In full view of "royal statute," "firm decree," princes watching, and "lion's den," he kneeled upon his knees "*three times a day.*"

The posture of prayer. He understood this too. No worshipers in heaven or on earth, no worshipers of false gods or the true, ever sit in time of prayer, excepting some *Protestant Christians*.

CONCLUSION.

In all this account of Daniel *we behold the wicked discovering the weakness of their principles and practices when it is too late.* "Then answered they (the princes and presidents) and said before the king, that Daniel, which is of the children of the captivity of Judah, re-

gardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him." *But it was too late.* "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel and cast him into the den of lions."

The night passed heavily away, the morning arose, and Darius stood at the mouth of the den. Angelic ministry had preserved the innocent—the prophet-president was safe. "Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions—them, their children, and their wives; and the lions had the

mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." There was no possibility of escape; it was too late—the hour of retribution had come.


Again, in this record of Daniel, *we infer the strength and joy of the firm believer*. How his prophetic eyes must have sparkled with delight as he read the following decree from a pagan monarch to his pagan subjects:

"Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

JUDGMENT.

BY THE LATE REV. L. P. CRENSHAW,
OF THE LOUISVILLE CONFERENCE.

For we shall all stand before the judgment-seat of Christ. *Rom. xiv, 10.*

 HERE are three grand events which far transcend all others in magnitude and sublimity. These are Creation, Redemption, and the Judgment. The two former being passed, the latter is yet to come.

FIRST, A FINAL JUDGMENT IS A PREDICTED EVENT.

Enoch who was the friend of God, and the seventh from Adam, prophesied of these, saying, "Behold the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among

them of all their ungodly deeds which they have ungodly committed." (Jude 14, 15.)

And the prophet Isaiah uttered this fearful prediction. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise." Again, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." (Isaiah xxxiv, 4.)

In the book of Ecclesiastes it is declared that "God shall bring every work into judgment, with every secret thing, whether it be good or bad." And Christ himself most clearly predicts this fearful event. He declared "that the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another." And John, in his apocalyptic vision, declares that he saw the "dead, small and great, stand before God; and

the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. xx, 12.)

These predictions clearly and unambiguously place the certainty of a final general judgment beyond a doubt, though they do not reveal the time when it shall take place.

But we remark, in the second place, that "signs and wonders" are to precede the judgment.

With reference to the final judgment God has declared by the mouth of his prophet that he will show wonders in the heaven, and in the earth blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be

shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." (Luke xxi, 25-28.) But it is a fearful thought to contemplate.

In the third place, IT WILL TAKE THE WORLD BY SURPRISE. "As it was in the days of Noah, so shall also the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." And you, my brethren, know perfectly well that the day of the Lord cometh as a thief in the night. "For when they shall say peace and safety, then suddenly he cometh."

As bewildering as it would be to you if now, this very moment, you were to hear the awful sound of the trump of God proclaiming the knell of time, and summoning the world to judgment, as little as you are now expecting

it, and as much astonished and surprised as you would be if such an event were this moment to occur, equally so will it be with you and the world when the period does come. What consternation would be produced if now the angels were to appear in this congregation to gather together the redeemed of God! "Watch therefore, for ye know not what hour your Lord doth come." "And as it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." O dying sinner, bow now in mercy's sight, for it will then be too late—too late forever!

In the fourth place, *who is the final judge?* The Scriptures everywhere assert that Jesus Christ is to judge the world. John affirms that the "Father judgeth no man, but hath committed all judgment unto the Son," and hath given him authority to execute judgment also because he is the Son of man. And he commandeth us to preach unto the people, and testify that it is he which was ordained of God to be the judge of "quick and dead;" "for we shall all stand before the judgment-seat of

Christ." that every one may receive the things done in his body, according to that he hath done, whether it be "good or bad."

This Judge was once seen as a little babe quietly resting in the manger. Once he was seen but to touch the bier on which the lifeless body of a young man lay and utter these words: "Young man, I say unto thee arise." He sat up, and Jesus restored him alive to his weeping widowed mother.

Once he was seen to prostrate himself upon the ground in the garden of suffering, while the pressure of a world's guilt caused his precious blood to exude from every pore, as he makes an offering of his soul to God for sin, and in agony exclaims, "My soul is exceeding sorrowful, even unto death."

Once he was nailed to the accursed tree for six dreadful hours, when he was heard to cry "it is finished," and was seen to bow his head and die.

Once he lay in the bands of death, in peaceful quietude, in Joseph's new tomb, until the morning of the third day, when he broke death's iron gate, and conquering the hosts of hell, he

arose in triumph over all his foes, and brought life and immortality to light.

Once he was seen from the heights of Olivet to mount a chariot of his own creation, and before the astonished gaze of the multitude and his disciples he ascended into heaven, and now sits as our interceding Savior; but he is to become our awful and final judge, as we are informed from God's own word.

Fifth and last: WHO ARE TO BE JUDGED?
Answer: DEVILS, FALLEN ANGELS, AND MEN. The devil was created an angel of light, and was doubtless among the number who raised high the voice of triumph at the laying of the foundations of the earth. Hark! a discordant note suddenly interrupts the heavenly melody; one of the angels by transgression became a devil, and he and his followers are to be judged and damned. Man was created in the image of his God, but he, yielding to the temptation of the devil by transgression, fell from his high estate, and he is to be judged in the last day for the "deeds done in the body." What terrible sublimity clusters about the scenes of the judgment! As everywhere I look, the sky is

pregnant with horror. There behold the innumerable throng as now they stand to receive their final doom. An assembled world is there. The Judge now is seen to separate them as a shepherd divideth his sheep from the goats. The sheep he places on his right hand, the goats on his left. Great God! how important the question! On which side shall you and I be? Behold now that mighty host, which no man can number, who stand on the right hand of the judgment-seat, with heaven beaming in their eyes, and God's brightness shining in their faces, while immortal glory fills their soul. The smiling Judge will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I see that mighty multitude of fallen angels, devils, and wicked men standing on the left. To them the Judge now turns, and with a frown of deep indignation pronounces their awful doom—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." As they turn their backs upon the Judge and heaven, and all that is good, and plunge in the fiery main, their piercing shrieks of anguish

are such, methinks, as to turn the "cheek of darkness pale," as they are heard to pray for "rocks and mountains to fall upon them, to hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb;" "for the great day of his wrath is come, and who shall be able to stand!" But when the mountains and rocks refuse to obey their summons, then they vainly seek for death to swallow them up, to hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb; but death has taken its everlasting flight, and they are plunged beneath the quenchless flame of the wrath of God, there to endure forever the pangs of death—to be forever dying, and yet forever and forever forbidden to die.

In view then of the vast issues of that day, I exhort you to prepare to meet its dread realities. Life is real—death is real—the judgment is real. Its fires flash in the distance; its trumpet sounds and the dead awake. Awake thou that sleepest. Arise to a sense of your deep responsibility. I appeal to reason—cold, calculating, yet sound reason; I appeal to con-


science—enlightened, tender, and ill at ease; I appeal to self-interest, which looks not only to the present, but to the future; I appeal to truth—stern, inflexible, and immutable; I appeal to heaven—serene, happy, pure, and eternal; I appeal to hell—stormy, miserable, corrupt, and everlasting; finally, I appeal to all of time and eternity, embracing every interest, present, past and future, that with me you prepare for the final judgment. I feel that I am a dying man. A few more sermons will end this brief career. I stand on a narrow isthmus, and see eternity in all its fearful reality rising before me; and as a dying man I beseech you, almost with the voice of death itself, prepare for the judgment.

I thank God, death has no terrors, and heaven rises in matchless beauty before my vision. I am almost there. I see the angels; I hear the harpers; and I close this, possibly my last, sermon with a shout of praise. Glory be to God in the highest. The grave has no victory, death no sting, and the judgment no terrors. Hallelujah! the Lord God omnipotent reigneth. Amen.

A MEMORIAL SERMON
OF
BISHOP JOSHUA SOULE, D.D.

BY REV. H. A. M. HENDERSON, D. D.
OF FRANKFORT, KY

“Know ye not there is a prince and a great man fallen this day in Israel.”

ET the verse stand for a motto rather than a text. The ancients honored by imposing apotheosis the virtues of their great men. The church even has canonized her saints. We simply desire to remember them as noble examples of faith and practice. When a laureled warrior or an eminent statesman dies, the wheels of commerce are stopped, the plow stands still in the furrow, and cities and towns repeat his funeral honors. In obedience to a custom, honored alike by a noble in-

stinct of human nature and the genius of Christianity, we have met to-day to remember the worth of Bishop Joshua Soule, and to gather those lessons from his life and character which shall profit us. Society is sustained by the virtue of good men. They are the salt of the earth. We enshrine their memories in our hearts, and perpetuate their fame and borrow their honor by naming our states, counties, cities, and children for them. The mythology of the Greeks and Romans was but the epic pantheon of their illustrious men. Mohammedanism is but the crystalization of Mohammed's fame. Christianity spheres in the center the God-man JESUS, and rolls like a retinue of shining planets the characters of patriarchs, prophets, apostles, and martyrs around him in harmonious system.

Men are representative. The names of the great and good stand like phonographic characters for systems of laws and science, for methods of reform and institutes of theology. In American Methodism, and particularly that branch of it to which we belong, Joshua Soule was a representative man—one to whose history

and character we can turn our eyes as the Hebrews did to Moses and as Americans do to Washington. It has been said that "history is philosophy teaching by example." With more propriety can it be said that "religious biography is piety teaching by example." If I wanted to teach what Methodism is, I could not do it better than by pointing to such men as Wesley, Asbury, and Soule, and saying, "There is its ethical and practical system, illustrated in the characters, labors, and fruits of its heroic exemplars."

When we review such a life as that of Bishop Soule, we can not but feel how dignified is a great man, moving like a grand embodiment of power, all consecrate to goodness. We feel that diadems could not crown him, titles ennoble him, or jewelry ornament him. We feel that God's own hand must twine the chaplet around his brow, and designate the armorial bearings he must wear in the kingdom of glory. We call Joshua Soule reverend, doctor, bishop, but we do not honor him by our titular dignities; *it is he that honors them.*

The history of Soule is unique and belongs

to a *régime* of the past, and we might just as well expect the repetition of the apostolic age as the reproduction of the heroic period of Methodism—a re-enactment of the sacrifices and scenes which made its men so sublime as that their deeds of moral chivalry might be worthily sung in *épique* verse.

It is not necessary for a Christian to woo the rekindling of Smithfield's fires merely to show that martyr-stuff is not all obliterate. Neither is it necessary for a preacher to emprise all our fathers did to demonstrate that Methodism is capable of high endeavors, and well worthy of the definition given it by Chalmers—"Christianity in earnest."

We need not turn exploiterers; we must do the work of our hands; take it up as we find it, and carry it forward to fresh conquests. Methodism is not a tread-mill system, it is a grand steam packet line (if you will allow so material a figure) with commerce for every port of earth. She can ride the foam-capped billows of an angry sea, or float upon the gentle heart-heave of the tranquil haven. When the sun is out and the wind is fair, we can unfurl her sails to

catch every zephyr born of the air; but when deep calls unto deep, and storms in squadrons sweep the main, she can reef her canvas and "walk the waters like a thing of life;" for both in calm and tempest she beats the pulses of her machinery *with a heart of fire*.

We are beguiled by no legends, committed to no doubtful traditions, trammelled by no prejudice for old forms and methods, but can adapt our economy to every phase of civilization, and accommodate ourselves to the permissible tastes of every Christian society. Our ministry can still cry in the wilderness, raise their voices in the streets of Nineveh, or shake the very Acropolis with the power of the divine message. Bishop Soule, having "served his own generation by the will of God, fell asleep and was laid unto his fathers;" but the work of God will not be hindered among us. "The workmen die, but God carries on the work." We will receive the patrimony he bequeathed us, and "by the will of God" we will serve our generation.

Let us rapidly review the life and times of our beloved Bishop. He was born August 1,

1781, in Bristol, Maine. This was fifteen years after the first Methodist sermon had been preached in America, in a sail-loft in the city of New York, by Philip Embury, an Irish emigrant, and five years after the declaration of independence. His cradle was rocked by the storms of revolution. He was converted in 1797, and entered the itinerant ministry in 1799, having however exhorted from almost the natal hour of his soul. He entered upon the work in the chivalric era of the American church. It was a period when ministers heeded no danger, recoiled from no labors, flinched from no privations; a time when they forded swollen streams, threaded tangled wildernesses, scaled roadless mountains "to spread scriptural holiness over these lands." Joshua Soule was one of those courageous men (almost the last survivor of the pioneer preachers) who, like the apostles, unmindful of comfort, unallured by worldly honor, devoted themselves to the great work of planting the flowers of piety in the waste places, that in the end they might "bloom as the rose." Born while the battle-fires of the Revolution were still burning, brought up

amid the sublimities of unbroken forests, trained amid a hardy and brave people, he formed a character which was cast in the proper mold to fit him for the noble work upon which he entered. For seventeen years he performed the tasks of an itinerant preacher, carrying the gospel to the pioneer's cabin, and breaking the solitudes of grand old woods with the melodies of Methodism.

Go back half a century. In the groves, "God's first temples," the rude woodmen worshiped. They were called together with a horn. A young man—tall, stalwart, fresh, ruddy, clad in homespun—stands up to preach. It is Joshua Soule. The people gladly hear; God is with them; they see *Him* in the wild glory of the unbroken forest; the winds, sighing and sobbing through the branches of trees, are the only organ chimes that peal upon their untutored ears; the sermon is God's message to them—the minister heaven's ambassador. Before the clarion peals of the preacher or the full-breasted song rough men are melted down in love, and horned hands are lifted up in prevailing prayer. The Holy Ghost descends.

There is a pentecost in the woods. Men are there who braved British artillery, and bore in triumph the colonial banner under the lead of Washington. Soule preached to thousands who struck for American liberty, and brought many of them to enlist as soldiers of the cross. And thus he was the central figure of many a scene, mighty in its influence, in the early days of the republic. With his Bible, his hymn-book, his horse and scantily furnished saddlebags, the wild-woods for his parish, God overhead and heart within, he surmounted all difficulties to preach to our sires "the unsearchable riches of Christ." Strength and self-reliance ribbed his heart with steel; a man of extraordinary native powers of body and of mind, a strong logician, and possessed of a clear, sonorous voice and commanding presence; all of which was held consecrate to his work.

Although Methodism was born in the proudest university of Europe, in the Augustan age of English literature, and was fostered by classical scholars, it is not on these features that I love most to dwell. I delight to think of it as illuminating mines, coal-pits, and prisons,

shedding its benign light in the thatched cottages of English peasantry; ferrying the Atlantic and planting its standard on the frontiers of civilization; and making jubilant with praise the aisles of sylvan tempels and the backwoodsman's log-cabin. And if we can with pious pride regard her two millions and a half of communicants dwelling in stately churches in the cities and towns, but still keeping pace with the ax and the rifle of the pioneer, we must not forget that the grand harvest of prosperity results from the honest spiritual husbandry of our fathers.

In 1808 Mr. Soule was the chairman of the committee which gave organic form to American Methodism. In 1816 he was elected agent of the Book Concern, and editor of the Methodist Magazine. In 1820 he was elected a bishop, but refused to be consecrated because he believed that the General Conference which had elected him had violated the constitution of the church in the matter of appointing presiding elders. In 1824 he was again elected to the episcopal office, and the legislation to which he had objected in 1820

having been rescinded, he accepted and was ordained. In 1840 he was elected by the General Conference a fraternal messenger to the British Conference. In 1844, when the division of the church occurred, Bishop Soule exhausted his talents and energies to prevent the separation, but he did not succeed; and though he was senior bishop of the church, a New England man by birth and early associations, believing the South to be right, he turned his back upon ease and emoluments, and cast his lot with the southern church.

For the eight years preceding his death Bishop Soule was superannuated, and lived at his own home in the neighborhood of Nashville, Tenn. His powerful *physique* was corroded away by slow decay. He dropped down the western sky as a sun whose full course was run. As one hath said of another: "For years he sat upon the banks of the Jordan, his Ebenezer by his side, his eucharistic song on his lips, the perfumes of Canaan in his breath, and the city of God before his eyes."

On the 6th of March, 1868, he died. It was a jubilee day in heaven. O, how many thou

sands saved by his instrumentality, or edified or consoled by his sermons and altar-talks, crowded toward the gates of pearl as the messenger angels that bore him to the sky shouted his coming! Earth seems poorer. But God will take care of his work, and adapt the laborers to their field of toil. His last words to Bishop McTyre, whose mournful privilege it was to close his eyes, were, "All right, *sir*, all right." Was it not something to be able to say at the close of a life, numbered by eighty-six years, nearly seventy of which were spent in the ministry, "IT IS ALL RIGHT, SIR?"

Let us not mourn, since life like the harvest must be garnered. Our beloved Bishop was gathered to his fathers in a good old age, and when fully ripe for heaven. Let us be thankful that God has given us this valuable addition to the testimonials of the faith. The life and death of Bishop Soule is another light-house upon the coast of time, shedding its benign radiance over the channel of safety and success. "He being dead yet speaketh." The voice that wooed thousands to Christ still rings in our ears, "Come to Jesus." Can we not imbibe his lofty

spirit and his seraphic love, become animate with the faith which inspired him, and with high and holy motives resolve to do some work for God?

The biography of such a man as Bishop Soule is no less a part of human history, worthy of preservation, than the lives and exploits of legislators and warriors. As Mr. Southey says: "If it has not to treat of actions, wherewith the world has rung from side to side, it appeals to the higher part of our nature, and may perhaps excite more salutary feelings, a worthier interest, and wiser meditations."

Good as was our beloved Bishop, his character is not a *perfect* pattern for us. There is a better model in Christ Jesus. He was a sun without a spot, a sky without a cloud, a crystal without a flaw, an "Israelite in whom there is no guile." "Be ye imitators of God as dear children." Joshua Soule was a man—a sinner saved by grace. He, like you, had need of Christ's blood and intercession. Many times doubtless the floods of penitential sorrow rolled over his great soul, and with God alone did he struggle in mighty faith and prayer for for-

giveness. He had his faults, and his good was all divine; yet it is sublimating to behold humility, patience, love, even amid phenomenal fretfulness, shining in the open countenance of a good man, just as it is to see the divine attributes of omnipotence, wisdom, and benevolence through rifted clouds and muttering storms, and fiery-winged tempests adumbrated from the grand dome of the universe. It were sublime to survey the majestic proportions and solemn grandeur of some moss-mantled cathedral, to gaze upon its holy cartoons and images, and to listen to the peal of its mighty organ; but nobler far to scan the templed glory of a pious life, decorated with pictures of holiness and images of Christ, sprinkled all over with redeeming blood, and ringing throughout with joyful measures of praise to God.

We say Bishop Soule is dead. But is he *dead?*

“Is he dead whose glorious mind
Lifts thine on high;
To live in hearts we leave behind
Is not to die.”

When the monuments erected to our heroes shall have crumbled and been forgotten, Joshua

Soule shall stand a moral giant, approved and blessed for consecrated strength, amid the hierarchs of heaven.

Let us be taught that the truest being is the divine life in the soul, and the noblest work the work we do for God.

The solitude and slumber of the grave shall yet be broken. The laborers will be called and given their hire. Heaven grant that we all may hear, amid the startling thunders of judgment pomp, the one sweet sentence falling upon the grateful ear—God's approving "well done."

REDEMPTION OF TIME.

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Redeeming the time. *Eph. v, 16.*



WHAT is time? This question is often asked, but seldom correctly answered. If an answer is attempted it is usually modified by the occupation or circumstances of the person answering. The philosopher says: "Time is the general relation in which all things perceptible stand to each other in regard to their origin, continuance, and dissolution." The covetous man says: "Time is money; its moments are only valuable when used to get gain." The Christian says: "Time is the period of duration allotted man to prepare to meet God." This view makes

the value of every moment of incalculable importance. Seen in the light of eternity, time brings man face to face with his destiny; discloses to his startled vision the awful issues at stake; sounds in his ear an alarm which arouses all the energies of his nature and drives him to his Savior, his only hope. Although the past discloses much of importance, thoughts which date beyond creation, yet the future, glowing with incomparable visions of beauty, affords the highest stimulus both to thought and action. When we look upon probation with reference to its end, how solemn our thoughts! We feel as if a voice from the grave had said, "No time for trifling here." In this connection, we are informed by commentators that time signifies opportunity; that the language is metaphorical, and conveys the idea that by delay there is great danger of increasing our difficulties in obtaining salvation. Advance in price of goods is used by some expositors to simplify the meaning of the text—buy up the opportunity because the days are evil. The sentiment is that while you wait the favorable moment passes away forever.

THE ADVANTAGES OF TIME TO US.

It is the goodness of God which gives us every moment we enjoy. Death passed upon all, for that all have sinned. It is through the atonement of Christ that we have time or opportunity at all. The time we so vainly waste is the purchase of his blood, the fruit of his death, the result of his meritorious sacrifice. Our daily crimes bring against us the sentence of death, and every time the mercy of God has granted us a respite it is the giving of a new life to enable us to repair our past errors. The life we enjoy is a perpetual exhibition of divine mercy. To waste it is folly, madness. Among men of the world, a man who permits his fortune to be wasted by carelessness is regarded as the very embodiment of folly; yet while we condemn this man we are guilty of folly in comparison with which the former sinks into utter insignificance—that of permitting our wealth of time to be squandered in sloth. What an infatuation is it to use time improperly—to waste in frivolous amusements the only opportunity offered for obtaining our eternal salvation. There is

not a day, an hour, a moment, but properly used will add to our enjoyment in heaven. A single moment lost should fill us with remorse. How important to be diligent! "Behold now is the day of salvation."

"*Brethren the time is short,*" and we can not be in too great haste to employ it to advantage. If we had millions of ages to live upon this earth, that space would be too short to enable us to merit happiness. How important to work when we have but one swiftly passing day. Alas! the longest life is short. Time is passing with lightning speed and we have no power to stay its flight. We have already exhausted much of the supply given us, and we may be using the last to-day. We can not lift the veil and see how little remains. How it grieves us to see many using time as if it were eternity, until the last moment is gone and the soul stands naked before God. How can you take days and hours from a life which may be but a moment? God grant that we may realize the true value of our moments. How many lose moments without regret who are dismayed at the loss of years. The reduction of

the span of life is as surely accomplished by every passing minute as it is by the roll of years. The old saying, "If you take care of the pence the pounds will take care of themselves," may be applied with equal force to moments and years. No man ever distinguished himself who knew not the value of moments. We often hear persons say that they have much spare time. They are guilty before God in having it to spare. The days of the truly live Christian are always full. Are all the duties of life performed? The sick visited; the poor relieved; your homes made cheerful by the labor of willing hands? Can you conscientiously and in the fear of God say, "I have done my whole duty?" A woe is pronounced upon just such by Him who exacts constant, earnest, and entire obedience from every subject of His moral government. But you say, "My time belongs to me, and I will dispose of it in accordance with my own pleasure." Did you create it? Did you buy it? Then how is it yours? God gave it to you. Was the gift unconditional? He gave it, and gives it that you might use it to glorify him, and you

have no right to waste it. Remember that he will bring you into judgment for all your mis-spent time. He will demand an account of every moment of your life. If the lost in hell were given only one hour in which to repent, how diligently would they use it in efforts to secure deliverance! But that hour is denied them; probation is passed; eternity has begun. A living death is theirs. Many reflections upon these things teach us the proper use of time, make us husband every moment, and use it for the glory of God.

Do I hear some one say, I am endeavoring to kill time? What! are you murdering your opportunities? Are you destroying your soul and exulting over the hellish deed? The ghost of those murdered hours will haunt you in that land of deepest shades. The very moments will become vocal in pronouncing your doom; they will dip their tongues in the bitterness of damnation and pour upon you horrid imprecations forever and ever.

The loss of time is irreparable. It can not be gathered up again. When we are so unfortunate as to lose riches, we may hope by

industry, thrift, and economy to regain them. If we by some rash act, bring our good name into disgrace, by living up to the requirements of God's holy law we may hope to be again considered honorable. Forsaken by friends because of our conduct, we may hope to see them gather around us again when we repair the error that estranged them. Lost moments can never be regained, and all the means of salvation which accompanied them are gone forever from those, which God in his compassion gave to enable us to make our "peace, calling, and election sure." We have but one life, and if during that preparation is not made for eternity, hope departs, opportunity ceases, and we are forever undone. "There is no work nor device nor knowledge nor wisdom in the grave whither we go." "As the tree falls so it must lie." How often do we hear aged persons wish to live over their lives; they think many errors would be avoided and much good performed. Alas! such wishes are vain and idle.

How important then to employ our time so that the fast approaching close of life excites

no regret, and the fires of the judgment arouse no alarm! Whatever we do for this world must perish with it. The fires which are concealed within its trembling bosom will soon burst forth and consume all for which we have toiled. What we do for God will be purged and brightened by the flames, and in immortal beauty will delight us forever. The treasures of eternity are alone worthy of our hopes, and suit the grandeur and dignity of our destiny. Those of earth are often sinful and tend to destruction. Nothing but religion can consecrate and sanctify them, that they lead us not to ruin.

HOW TO REDEEM THE TIME.

We redeem time by devoting it to the service of God. As our creator, God claims us as his own—our time, our talents, our *all*. Being our kind preserver and wonderful redeemer, he has, if possible, an additional claim to our services. His service, so far from interfering with proper secular pursuits or innocent pleasures, gives earnestness to the one and delight to the other. Much of his service consists in

the right performance of the duties we owe to ourselves and to our fellow-beings. Every polishing touch we put upon our minds adds to the glory of God. Intelligence, so far from being incompatible with religion, tends to nurture, to support, to develop it, and he who knows most of God in nature and providence loves him with the strongest and most ardent affection. Idleness and ignorance have done more to prevent the growth of piety than anything known, save unbelief. They have, like a mighty anaconda, embraced the heaven-ascending principles of humanity in their sinewy folds, and not only forbidden them to rise, but crushed them to earth. Idleness is the womb of ignorance, the vital breath of unbelief, and the most impenetrable armor of the ungodly man. Industry is the long strong arm which plucks the fruits of wisdom from the highest boughs of the tree of knowledge, and wisdom is at once the mother and child of devotion. Has not God been served by the discoveries of science? Does not the mind, when contemplating the wonders of modern philosophy, "look through nature up to nature's

God?" When astronomy shows us the world above, "repeating the praises of their great original" in their revolutions, do not our minds rise to the contemplation of the new heavens and the new earth wherein dwelleth righteousness? Can you estimate the amount of glory accruing to Almighty God through the invention of printing? How many millions sitting in the region of the shadow of death have through it beheld the Son of righteousness?

How often, when there was no preacher to proclaim the gospel, has that gospel been proclaimed silently yet powerfully on the printed page. O, John Faust, the human family can never pay the debt of gratitude it owes you! The immortality of Homer, Milton, and Bunyan praises you; the thoughts of all the geniuses of the past—those thoughts that feel after the thunder of omnipotence, and in their beauty lead our minds by easy gradations to the contemplation of the glories of the continuing city—all praise you; your footsteps lead the march of civilization; through your work the greatest and best men utter their pious admonitions; and by it "the pen has become mightier

than the sword." The Bible, printed in the various languages of the earth, the noiseless, insinuating tract, and the gushing melody of the songs of Zion, speak through you, and call all people to behold the Lord. God is glorified by all the works of his servants, and not a drop of sweat falls to the ground during their labors of love but adds to the divine glory.

If done to obey His laws,
E'en servile labors shine;
Hallowed is toil if this the cause,
The meanest work divine.

So intimately connected with God's service are the social duties of life that we serve him in their performance. This idea is expressed by the apostle when he says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." So when we rightly employ our time in caring for our families, we redeem time for eternity. The gist of the matter is, that we are to employ every moment in doing good. *To ourselves* we owe the proper improvement of our minds, the full development of their powers. He who thus employs

his time is laying up treasures in heaven. To care for our souls is, however, the paramount duty of our lives. They must be expanded in all their infinite capabilities, cleansed from all sin, and kept "unspotted from the world." Time is given us to do this. To fail is utter ruin. Our duties to *others* require that we not only do them no harm, but that we do them good; that we be not only negative of evil, but that we abound in good works. Away with that doctrine of selfishness which is satisfied with inactivity. Christianity is active in all its principles, and he who professes it must, like its originator, go "about doing good." Every moment of time spent in offices of kindness to the unfortunate, in attending upon public or private means of grace, or in meditation upon the goodness of God, is redeemed from evil and garnered in heaven. How ineffably glorious to the troubled and cast-down disciple of Christ to find, when disenthralled, that his Father has treasured up his good deeds, and that he has treasure enough for eternity, where moth and rust do not corrupt, nor thieves break through nor steal! Be care-

ful of your time, for every passing moment is big with events that will tell upon eternity. Remember that every grain falling from the hour-glass of life is an evidence that there is less behind, and that God will not replace a single grain when all have run their course. Many of us have but few grains left, and the funeral bell is now ready to toll farewell to the departed soul. Let not misspent time arise like a specter to trouble you when the clock of destiny strikes the hour of your departure; but may you, like the fully ripened fruit, fall into the hands of Him who has nurtured you by his blessings, and developed you by his grace. O, ye who sit at ease in Zion as if your work was over, I charge you with murdering your opportunities, and aiding in the destruction of immortal souls. Arouse ye! the blood of slain innocence is crying to heaven against you; the church is bleeding from deep and ghastly wounds inflicted by enemies you should have destroyed; the ocean of infidelity is dashing its defiant waves against the very foundations of truth and threatening to destroy them; while grim and relentless fanaticism, "shaking

from its horrid hair pestilence and wars," seems to be seeking the life of our loved Christianity. Come forth, ye servants of the living God; ye purchase of a Redeemer's blood, your swords are quick and powerful; strike them home, quickly home, and leave the monsters in the dust.

In conclusion, it is well for us to remember that we must give an account to God for every moment of our time. It will not excuse you in the day of judgment to say: Lord, I have been victorious upon the field of battle, and have rode in triumph over the quivering bodies of the slain. I have spoken to listening senates, and nations have hung enraptured upon my words. I have labored from youth to age with all the powers of my being for money. I have been honest, frugal, temperate. Sycophants have bowed before me and have called me great. My children have wealth and lead the *ton*. I have been studious, have enriched science by discoveries, and have ameliorated the condition of the race. Alas! your life is a failure unless you have honored with your devotion the King of kings. Will the dead do you honor? Will

hell be made tolerable by the remembrance of your exploits? Will the debaucheries of your children, as they revel in the wealth you left them, give you rest in the grave and ease amid the flames? Can the friends you gained on earth give you a drop of water to cool your tongue? Alas! you have made every exertion to please men, but have done nothing to please the Almighty. Work for God. Labor for that which will not perish. Let every moment be occupied—marked by some victory of faith worthy of being celebrated in the everlasting songs.


A SPECIAL TRAINING

NECESSARY FOR

SUNDAY-SCHOOL TEACHERS.

BY REV. GEO. A. CHASE, A. M.
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And the servant of the Lord must be . . . apt to teach. 2 *Timothy ii*, 24.

HE friends of public schools are everywhere discussing the deficiencies of systems of organization or courses of study; hence the frequent changes made, often to the apparent discredit of these "colleges of the people."

One prominent radical defect is generally found to be the inexperience, want of qualifications, and lack of enthusiasm on the part of young teachers who, through the indifference or ignorance of school officers, are usually

placed just where they ought not to be—in charge of primary schools.

Now, as in the case of a public or private day-school, the school edifice may be well arranged, the course of study approved by intelligent educators, the rules plain and judicious, the principal favorably known and competent, and yet, through the inefficiency of subordinate teachers, the school prove to be comparatively a failure; so with Sabbath-schools in our larger towns and cities.

The officers may be men of piety and intelligence, the library large and well selected, and the pastor of the church be continually manifesting an interest in the school; but if the majority of the teachers lack “aptness to teach,” proper preparation for their work, or becoming interest in the discharge of their high duties, the school will languish or fail to do its appropriate work.

The friends of Sunday-schools, to say the least, often manifest a strange carelessness in regard to the proper and necessary training of young men and women for the business of teaching children in these nurseries of the

church. Question-books, libraries, song-books, superintendents, and other instrumentalities have been subjects of earnest discussion; but how seldom has the necessity of *special training* for the Sunday-school teacher been faithfully set forth!

I do not mean that there have not frequently been heard addresses, sermons, and exhortations to teachers, enforcing the necessity of diligent study and an earnest spirit of prayer for the salvation of their pupils; but that a practical plan for securing trained teachers is not often presented. It is time that this subject should receive more attention. Our brethren who control Sunday-school interests must be set to thinking.

As they pass by the classes of many young and untrained teachers, let them witness the inattention of the pupils resulting from the unskillful method and meager character of the instruction; let them listen to conversation often entirely disconnected either with the lesson or religious topics, if not positively trifling or wicked.

Your child or mine may be in that class. We

have committed it to the Sunday-school teacher's care, that we may be aided in the development of the moral faculties and in preparing its young heart for the regenerating influence of God's truth.

Now suppose we should find it necessary to commit our child to the care of one who would have power to shape its limbs, remodel its features, and change its physical proportions, how anxiously we should seek to learn the character of his qualifications!

Is it of less importance that we should be jealously watchful in regard to the preparation of those who exercise a vast influence in molding the soul of our child—the soul, “that harp of a thousand strings the tones of which are to remain in the strings forever?”

It is true that the seed must be sound and good or the fruit will not appear; but two fields lying side by side may be sown with the same seed. One shall wave in autumn with golden grain, a rich harvest for the sickle; the other, choked and overgrown with noxious weed, will not pay the reaper when the gathering time shall come, and the crop may be left to decay

as worthless stubble. One is the result of the skillful cultivation of the experienced husbandman; the other is the sluggard's garden or the result of uneducated husbandry.

There is scarcely a single employment or trade which does not require judgment, skill, and practice. Even perfect tools in the hands of a person without experience fail to do their proper work. "To hit a nail on the head," said one, "simple as the operation seems, is in reality one of so much nicety that it has become a proverbial expression for dexterity and skill." Is the work of the Sunday-school teacher one requiring less dexterity?

Personal piety, "aptness to teach," judicious theoretical instruction, personal practice, and acquaintance with the results of the experience of successful teachers, constitute the main features of specific training for the office of the Sunday-school teacher.

As a means to secure this, the "training class" is proposed. It is now my purpose to commend it as an important instrumentality in supplying earnest and skillful teachers. The course of study for such a class should be about

as follows: A general review of biblical history and geography, with attention to the manners and customs of Oriental countries. After this review, the prophecies, gospels, and epistles should be studied either by topics or in course, the former method being preferable. In connection with this course attention should be directed to the principles of mental and moral science.

Mind has no properties in common with matter. The teacher, being at work not upon wood, brick, or stone, must know something of the operations of the mental faculties, and their order and method of development.

Such knowledge is the basis of the art and science of teaching. The teacher must not only be thoroughly conversant with the subjects taught; but he must be so well acquainted with the laws governing the young mind in its search for truth and the action of the moral sentiments, that he can not only wake up and instruct the intellect, but also control and mold the emotions of the soul.

This is true of all teaching. There are, however, peculiar methods of instruction adapted

to the wants of the Sunday-school teacher, which could be suggested by the exercises of the "training class."

The subject of government would also receive its share of attention. Corporal punishment is denied the teacher in a Sunday-school; and as it requires greater fertility of resources, a higher degree of skill, and more perfect self-control to govern by moral means, so it implies a higher degree of fitness as the result of nature or art.

Children in the Sunday-school should be disciplined by patient, enlightened Christian sympathy and love.

The right to expel an unruly pupil from a class may well be questioned. The exercise of such extreme discipline seems inconsistent with the character and design of Sabbath-school instruction.

Let the exercises of the school be more than once suspended, that teachers and pupils may offer prayer for the guilty one, before he is turned over to the enemy of souls.

The exercises of the "training class" will furnish the minds of young teachers with ma-

terials and means of exciting intense interest in the minds of children, which is the most successful way of restraining their natural waywardness. After all, humble but confident reliance upon the great source of mind for divine influence upon the hearts of pupils is one of the sure means of discipline, whether in the family, the day-school, or Sunday-school.

Again, actual practice in the presence of the teacher and pupils of the "training class" will furnish interesting and suggestive subjects for thought and instruction. Each pupil should take his or her turn, having received a week's previous notice, and should cheerfully submit to the criticisms of classmates and the judicious suggestions of the teacher.

The advantages of this exercise are obvious. It would also afford the means of supplying the school with earnest substitutes in the absence of regular teachers.

There would be offered a stimulant to worthy pupils in the younger classes. The fact that, after passing through a certain course of study upon the recommendation of a teacher or the

result of an examination, pupils could enter the "training class," would present a powerful incentive to the preparation of lessons, and have a marked influence upon the deportment of scholars.

Again, the "training class" presents a solution of the oft-propounded question, "How shall we retain the older pupils in the school?" The subjects of study and the prospect of gaining a preparation for the work of the teacher would offer inducements to intelligent pupils to remain.

The successful operation of such a class would also have the effect to rear up a corps of more efficient church officers, and to bring them into earlier and more active co-operation with the pastor and older members; hence there would be more *live* material for colonizing and carrying forward the mission enterprises of the church.

Space, however, is forbidden me in which to name and discuss many other important results of the proper working of such a department of Sunday-schools. One thing is true. We need more and better qualified teachers in our

Sabbath-schools. The honor and responsibility of the office are beginning to be understood. It is not a long period since Sunday-schools were organized on this continent; it is a shorter time since they began to be recognized as the nurseries of the church, and an important instrumentality in bringing souls to Christ. Not more than a quarter of a century perhaps has passed since they have been organized as a system of active, associated Christian effort for the conversion of the young. The organization—"machinery," as some sneeringly term it—is not yet perfect; yet God has crowned it with his blessing, and given his people an earnest of its success.

In the improvement of superintendents, officers, and teachers, and the cultivation of true Christian intercourse between the members of various denominations, probably no instrumentality has proved more serviceable than the Sunday-school Teachers' Institute. The "training class" is the teachers' institute brought down to meet the wants of each school, and is destined ere long to become an established feature of our leading schools. When it shall

be, our county and state institutes will become more interesting, instructive, and useful.

Having briefly suggested the idea of a "training class," it may be necessary to mention one or two objections to it. 1. The difficulty of securing the proper person to instruct it. It is true that a man or woman of rare qualities is needed. The individual should have vital piety, a cheerful spirit, a glowing heart, an active temperament, a good degree of scholarship and general information, successful experience as a Sunday-school teacher, decided interest, amounting almost to enthusiasm, access to valuable books, and time to read them. Can such a person be found in every Sunday-school? Certainly not. Where such an individual can be obtained this should be his work. If in the church, it is better; but if not, let him be employed, though unacquainted experimentally with religion. If he be religiously inclined, (if not, he should not be appointed) in the faithful discharge of his duties, his soul would soon effectually feel the need of the Holy Spirit's baptism.

2. The difficulty of selecting a class is another

objection. This would prove to be a slight one. There could surely be found in almost every established school four or five older pupils of both sexes who would join the class. Once commenced and successfully conducted, the number would increase.

3. "It is a new and untried movement." It may be here, but not everywhere. The "training class" is in very successful operation in England and in some portions of our own country. In some schools where it has been for some time established no teachers are employed, as a general rule, unless they have been educated in the "training class."

In many of our larger cities "training schools" have been established for the supply of teachers demanded by the public schools. Such instructors are generally the most successful, because educated with special reference to their discharge of duty in those schools in which they expect to be employed. Here is an example for Sunday-schools. We have adopted the blackboard, the object-teaching method, teachers' associations and institutes, and in some instances the graded school plan of in-

struction, and found them all valuable aids in our heaven-honored work. Why should we not adopt the "training school" for teachers?

4. "But persons who may be thought most suitable to conduct such a class would not consent to serve." Have you invited them? Have you importuned them? Have you, superintendent, wearied them with your entreaties? Have you in your closet earnestly besought the Lord to make the duty plain to such a person? If all in vain you have asked, entreated, and prayed, then as the last resort call upon your already hard-working minister. If he refuse to enter the field, you must wait, watch, and pray until the Great Shepherd shall in his own time and way supply the want.

Perhaps he will convince *you* that the office is one of more importance to the school than your own service as the superintendent; and when thus impressed, you will resign and prepare yourself for the work. A superintendent can generally be more readily found.

The "training class" in the Sunday-school! The class composed of the noblest young spirits who by study, prayer, and practice are learn-

ing the art and science of teaching, that they may be more successful as instruments in the salvation and religious culture of those who shall bear fruit a hundred-fold in the Master's vineyard, and finally be gathered at the right hand of the Great Teacher above!

Brethren, is not the formation of such a class in our larger Sunday-schools worthy of an earnest trial? May heavenly wisdom direct to the right conclusion is the earnest prayer of the writer.

THE GOSPEL AND ITS GLORY.

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The glorious gospel of Christ. 2 Cor. iv, 4.



THE text contains two very important, momentous, and soul-inspiring facts.

1. The gospel of Christ; and 2. Its glory.

I. *The Gospel of Christ.*

The word gospel is from the Saxon word Godspell—God, which means good, and spell, which means history; a good history; a true, correct, and infallible history of God, in all of his wonderful attributes and perfections, and of man in his creation, original purity, and fallen and ruined state; the revelation of a

grand system by which man is arrested, elevated, and saved from sin, and restored to the forfeited favor and image of God. The term gospel is comprehensive, and in its mighty sweep takes in the whole of revelation, and with a minuteness, correctness, and precision delineates with wonderful and impressive accuracy everything pertaining to God, Christ, the Holy Ghost and man, time and eternity, heaven and hell. It is a complete exegesis of man's obligations to Almighty Goodness, and his duties growing out of that relationship. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

The gospel of Christ, in a specific and scriptural sense, is good news, glad tidings, great joy, unto all men. "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." The gospel of Christ is the fulfillment of prophetic truth, the very embodiment, sum, and substance of all the types, ceremonies, and sacrifices of the former dispensation. This gospel was made clear, full, and perfect in Christ. "And the word was

made flesh, and dwelt among us, and we beheld his glory; the glory as of the only begotten of the Father; full of grace and truth."

1. The gospel of Christ is the truth of God.

Nature is full of interest, beauty, grandeur, and inviting truth. We can turn in no direction, and gaze upon no object, however small or great, in the animal, vegetable, or mineral kingdoms, but we behold truth flashing from every object, and throwing a magic charm over all the works of nature. The truth of the gospel is simple, plain, attractive, and wonderful, directing the mind to the splendor and wisdom of an infinite God; filling the soul with love, gratitude, praise, wonder, and admiration. The truth of God throws a lively interest into every department of mind and matter, develops the powers of the intellect, and imparts new strength and life to the soul. The truth of God has engaged the attention and investigation of intellect and genius in the past, and will arouse the slumbering energies of ages to come, as time and eternity unrolls the canvas of motive and action. The most cultivated and powerful intellects the world has ever known

have been convinced by it, embraced it, and with a zeal and energy and power which have filled the intellectual and religious world with admiration, promulgated its high moral claims. Paul, Augustine, Bacon, Newton, Milton, Clark, Watson, Fletcher, Wesley, Bascom, Soule, and thousands more like them, have anxiously and profoundly examined its claims, and then confessed it is a demonstration, a fact. Truth is veracity, fidelity, sincerity, and correctness, and is therefore opposed to falsehood, inconsistency, deceit, and error. The gospel of Christ teaches, approves, sanctions, and confirms the right; discards and condemns the wrong. Truth is strikingly exhibited in the Divine character, and is one of the leading characteristics of the mighty Godhead. David says of Jehovah that all his ways are truth. "Just and true are thy ways, O thou King of saints." Just and righteous and good and true is he. "All his works are truth, and his ways judgment." Truth is the mighty basis of the Divine throne. Truth is the golden girdle of the Divine perfections, and the gospel of Christ sheds a dazzling beauty over each and all.

Redemption is full of truth, as well as mercy and love. Man is saved from sin by believing the truth revealed in the gospel of Christ. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." The truth of God, as revealed in his word, dispels mist and error, warms the heart, thrills the soul, sanctifies the nature, strengthens the man, and dashes to pieces the chains which Paganism, Romanism, Deism, Pantheism, and a thousand other false isms, had forged to bind the world in slavish sin, and drag all down to a burning, miserable, and hopeless hell. The gospel of Christ—the truth of God—is shedding its effulgent beams along the pathway of life, as a light-house in the midst of the ocean of time, to direct the weary pilgrim of earth in safety and triumph to a land of celestial rest. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

2. The gospel of Christ is the wisdom and power of God.

Man sinned and fell from his primeval state, and was driven from his Eden home. His disobedience dashed the cup of innocence, purity, and bliss from his polluted lips, and called down the wrath and curse of an offended God. His transgression filled his heart with bitterness, grief, and woe, and shut out every ray of hope of restoration. Peace was turned to sorrow, joy to despair, light to darkness, and heaven to hell. All was hopeless and lost. At this dark period in the history of man, while heaven wept and hell exulted amid the wide desolation that universally reigned, hope expired. Man who was created in the image and likeness of God, and who had dominion over fish and fowl and creeping thing in all the earth, by one sin plunged himself and all his posterity in utter, desperate, and inexplicable ruin. Man's condition was well calculated to arouse the energies of Jehovah. The wisdom and power of God came to his rescue. The plan was devised; the gospel system was inaugurated, and the fact announced by its proclamation made in the first promise: "And I will put enmity between thee and the woman, and between thy seed and

her seed. It shall bruise thy head, and thou shalt bruise his heel." Here the issue between the powers of light and darkness is clearly made; here the terrible struggle for man begins; here the mightiest powers and energies in the universe were aroused, and the conflict waxed warm and fearful. The wickedness of man increases, and the wrath of God was stirred and poured out in fury, and the world destroyed. The glimmering light of the gospel still shines; its brilliancy increases in every prophetic truth and inspired promise. "For unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Infinite wisdom devised the plan and omnipotent power executed the work. Time rolls on. It required four thousand years to prepare the world for the rising splendor of the Son of righteousness which went down in darkness and blood on Calvary's fearful summit. What mysteries, what glories and revelations were here made! From its dazzling height, which has never yet been

fanned by an immortal wing, amid the darkening heavens, the trembling earth, the opening graves, the rising dead, and awe-stricken universe, streams the light of hope, life, and immortality.

“ While heavenly hierarchies rent the sky,
To see if Jesus Christ would die,
The breaking earth and veiled sun
In anguish cried, 'Tis done; 'tis done!
Eternal height vibrates the sound,
As echo follows echo round
The vast expanse; it breathes—it flies,
The world's redeemed, for Jesus dies.
Now choiring angels catch the lay,
And hail with joy the new-born day;
The shrouded glory hears the voice,
And nature shouts, Rejoice, rejoice! ”

3. It is the gospel of Christ, because Christ is the propitiatory sacrifice by which atonement was made for all men. By him life and immortality are brought to light. He is our pardon, our peace, our justification, our sanctification, and our heaven. With the apostle Paul we heartily unite and exclaim, “For I am not ashamed of the gospel of Christ, for it is the

power of God unto salvation to every one that believeth." The gospel of Christ is the truth and wisdom and power of God. This gospel has been provided for all men. Faith is the only condition of salvation. All who believe the gospel are saved, and all those who do not believe the gospel are lost. Friend, do you believe it or not? Are you saved or lost? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Do you accept or reject this truth?

II. *Its Glory.*

1. It is a glorious gospel because of its divine origin. Infinite wisdom originated the scheme of human redemption. "O, the depths of the riches both of the wisdom and knowledge of God." The framework of universal nature most wonderfully demonstrates the wisdom, power, and glory of God. The earth beneath and the heavens above declare the glory of God. The tender leaf and fragrant flower, the rippling stream and thundering cataract, the gentle breeze and wild tornado, the rolling

river and wide-spread sea, the glittering star and burning sun—all declare the glory of God. But the gospel of Christ in its wonderful and mysterious revelation, its doctrines, morals, and ethics, more fully, convincingly, and overwhelmingly reflects the divine glory. The gospel in its purity and power brings out all the moral perfections and attributes of Deity emblazoned with celestial glory. His justice, grace, mercy, love, truth, and holiness meet, blend, and harmonize; shedding their radiant beams in living light along the pathway of life; dispelling mist, error, superstition, and darkness; and imparting hope to the despairing, joy to the sad, life to the dead; and pointing to immortality, where the tree of life “planted by the rivers of water” will ever grow, yielding rich, ambrosial fruit, and beneath its lovely bowers the children of God saved by the power of the gospel will forever repose.

2. It is a glorious gospel because of its universality. It has been provided for all men of all ages, of all countries, climes, and tongues; for the universal family of man, from Adam

down to the last member of the human family. "Christ tasted death for every man." He is the savior of all men by redemption, which was accomplished by his labors, sufferings, blood, death, and resurrection. "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." O, how glorious, indescribable, and precious is the redemption of the soul!

3. The gospel is glorious in its effects and final consummation. To appreciate its wonderful workings and purifying effects, we must contemplate man in his fallen condition: as corrupt, defiled, ruined, hopeless, and lost. But the gospel, appreciated and fully and believingly embraced, corrects and saves man from all those dreadful and ruinous misfortunes, and restores him to a state of perfect purity and happiness, "without spot or blemish or wrinkle, or any such thing." His garments made white and pure as the crystal snow, and the image of God in all its brightness and loveliness restored, possessed, and forever enjoyed.

4. It will be a consummation of endless blessedness and complete triumph, including the

glorification of body and soul in heaven. Here our joys and pleasures are short-lived; here the cup is mixed with bitterness, and often with gall. But there it will be "fullness of joy without any alloy;" there will be pleasures for evermore; there will be a cessation of all toil and labor, sorrow, suffering and anguish. Here the war is waged; here the conflict is fierce; here the struggle is long, and often doubtful. But by the truth and power of the gospel every foe will be vanquished. No weapon forged by the powers of hell can prevail. Here sin drags the body down to its original dust, where it slumbers in the grave; but the divinity of the gospel will raise it to immortal youth and beauty, and soul and body, reunited and immortalized, will forever live amid the beauties of celestial light.

5. Finally it will be a consummation of exalted and imperishable glory. "The wise will inherit glory." Not the glory connected with time, which will perish in a day, and go down in darkness and gloom; not that glory gathered from rich, attractive, and inexhaustible fields of literature; not that which shines in silver


and gold and sparkling diadems; not that glory gathered from the gew-gaws of pleasure and fashion, and the graceful and giddy whirl; not that wild, frantic glory snatched from the fields of strife and carnage and death, amid the wounds and blood and groans of dying heroes. No. These, like the withering grass and fading flowers, will soon perish. Worldly distinctions and honors are uncertain, and often sink behind a dark cloud. This fact is most impressively illustrated by four of the most distinguished and renowned of earth. Alexander, the conqueror of the world, who wept that there were no others to subdue, died of intoxication! Hannibal, whose trained legions hung like a dark and angry cloud around the dizzy heights of the Alps, after having put to flight the armies of the mistress of the world, was driven from his native country, and died in a foreign land, unhonored and unwept. Cæsar, the conqueror of eight hundred cities, whose sword was stained in the blood of a million foes, was most miserably assassinated by those whom he regarded as his friends. Bonaparte, whose name filled the earth with terror, whose

mandate kings and emperors obeyed, and at whose nod crowned heads gracefully bowed, closed his days on a lonely rock in the midst of the Atlantic Ocean, unsung save by the wild roaring dirge of old ocean's waves. Such is the fame of earth. But the gospel exalts to imperishable glories, to a glorious crown, to pure and glorious society, and to a glorious and eternal throne. "We will be kings and priests unto God and the Lamb forever." It will dry up the tears of earth, heal all the sorrows of time, plant the evergreen of hope and immortality over the grave, and conduct its votaries to the raptures of undying love, and culminate amid the towering grandeurs—unfolding glories and dazzling splendors of eternal life. Dear friends, embrace this pure and precious gospel now, and it will bear you above the sorrows of time, the darkness, corruption, and power of the grave, away to the Eden of endless rest; and there with the blood-washed throng you will forever sing the song of Moses and the Lamb.

THE RECORD AND THE BLESSING.

BY REV. G. W. BRUSH.

In all places where I record my name, I will come unto thee, and I will bless thee. *Ex. xx, 24.*

 HE NAME JEHOVAH, in truth, is incommunicable, but is as fully revealed in Holy Scripture as man has capacity to receive. When God desired to give great courage to Moses in view of his approaching conflicts with the Egyptian kings, he said, "By my name, JEHOVAH, was I not known before?" That name had been often used previously, but its full import, its pregnant significance had not been revealed. "I AM THAT I AM," "He who is, and who was, and who is to come, the Almighty," are sentences synonymous in

solemn import with the name Jehovah. Glorious and fearful name. "Sing unto God, sing praises unto his name, extol him that rideth upon the heavens by his name JAH, and rejoice before him, that men may know that thou whose name alone is JEHOVAH art the most high over all the earth.

2. *This name is modified* and set forth in a merciful proclamation to all the nations of the earth, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty." Fountain of being, blessedness, and infinite perfection! This name is "God's memorial to all generations." A memorial of his loving-kindness; of his patient government of the world; of his long-suffering toward sinful men. "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

3. *The name of the Lord implies a place of worship.* "Behold, I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the con-

tinual show-bread, and for the burnt-offerings, morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel." These places of worship were originally rude piles of earth and rough stone, and were suited to the pilgrim lives of God's people in those days, and doubtless were emblematic of what would be pleasing to God in all places of worship in the days of gospel light and simplicity. When the saints of those primitive times anticipated trouble, or rested from the fatigues of long and dangerous journeys, or had found special and great favors at the hands of God, then they built altars and sacrificed unto the Lord. Thus did Noah, when the perilous and dreary days of the deluge had passed away to return no more forever. He erected an altar unto the Lord and offered burnt-offerings thereon. "And the Lord smelled a sweet savor, and said in his heart I will not curse the ground again for man's sake. While the earth remains, seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease."

Abraham likewise, when he had returned from the sore trials and toils in Egypt, and successfully from battles with the confederate kings, builded an altar unto the Lord and sacrificed unto him.

4. *In the desert, with his suffering people, in that great and terrible wilderness, God recorded his name.* The most beautiful, costly, and exquisitely singular pavilion ever pitched on this globe, was the dwelling-place of the Most High. It furnished the model for the great temple built by Solomon many centuries afterward. The altar and the mercy-seat were there; the fire kindled from God, and that never went out, was there; the glory of God was there; and the praises and offerings of the people were accepted. This wonderful tent, "which God pitched, and not man," was an emblem of the mansions of bliss, a figure of the true church of God. In all the long wanderings of Israel in the wilderness, this holy tabernacle was carried with them, and the presence and "blessing" of God never forsook them; but to the last hour of the miraculous sojourn the pearly waters flowed, and the rich manna fell.

5. *The record of God is upon all héarts devoted to his service.* "I will put my law in their inward parts, and write it in their hearts; I will be their God, and they shall be my people." "I will put my laws into their hearts, and in their minds will I write them." "I will write upon him the *name* of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." "Written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." Thus God "marks the dear saints he calls his own."

6. *In the sacramental ordinances the sign of God's faithfulness is met.* "Teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST; and lo, I am with you always, even unto the end of the world." "And his name shall be in their forehead." Hereby they are collected from the world, and constituted the visible church of Christ, and come within the promise and covenant of God.

II. THIS RECORD IS THE SEAL OF A COVENANT, AND THE PROMISE IS SURE. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." "All the promises of God in him are yea, and in him amen, unto the glory of God." "Heaven and earth shall pass," but one jot or tittle shall not fail of all the promises of God.

1. *Blessings are assured to all places, and upon all assemblages devoted to the worship of God.* The institution of public worship is here taught and sanctified, and the unity of "the spirit is held in the bond of peace." Here the law and the gospel are read and expounded; songs of praise ascend to God; his name is confessed before the world; the ignorant are instructed; the vicious warned; the sorrowful are comforted; and the guilty are invited to the Savior. No house of prayer, then, should be without the cheer of the Divine presence; the fire of love, set forth by the fire upon the altar, should be always glowing upon the worshiper's heart; the gospel word should fall with saving power from the preacher's tongue; and every Sabbath day be one of reconsecration to God. Only sin

and neglect can drive the Holy Spirit from our churches. By the good providence of God in these lands, houses of worship have been built in cities, villages, and in country places. The whole population may learn the will of God and be blessed. It may in truth be said, "The kingdom of God has come nigh unto us;" and now all should press into it. The spirit of the text rests with much weight upon those neighborhoods and sections of country where God in other years was wont to pour out his holy spirit; where great revivals of pure religion transpired; where many passed from darkness to light, and from the power of Satan unto God. Faith in the text should claim these "memorial" places, and the mighty works of faith bring them back to the fold again. A work of saving grace should be in steady progress in all the churches in these lands.

2. *Families who have been dedicated to God are within the sacred survey.* "I will be a God to thee and to thy seed." God is not man that he should lie; hath he said, and will he not do it; hath he sworn, and shall he not perform? Not one member of a pious family should be

found destitute of experimental godliness. The promise is to you and to your *children*. All expect them to wear the yoke of the Redeemer. They can not plead ignorance. Their early impressions were of piety; they don't enjoy the world like common sinners; they can never become so far infidel as to lose all fear of God, and go to hell with indifference. Their parents and their kindred expect their conversion; the ministers of Christ expect it; angels and God expect it; heaven and earth expect it. Every baptized person in all this country ought to seek God with the whole heart, and rest not, by day nor by night, until Christ appears unto him the fairest among ten thousand, and altogether lovely. O, that the hearts of the fathers were turned to the religious interests of the children; now, at least, while God waits to fulfill his covenant.

3. *Individuals are not beyond the reach of the rich promise.* "But I have prayed for thee, that thy faith fail not." How many are living in sin to-day with whom the spirit strove in other years. It was perhaps in tender youth before the home circle was broken up, and a re-


vival was there, or it was when you had fairly begun life for yourself, that the "little darling" was taken and you felt that God spoke to you again; and many times since then you have been drawn, and warned, and invited. The time is short now; your sun is nearly down, and what you do must be done quickly. "What is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" For once before death think on these things. You were "signed" for eternal life; will you inherit eternal death?

4. *Large and solid encouragement afforded by the whole subject.* "Surely goodness and mercy shall follow me all the days of my life." God remembers with a gracious recollection every spot of ground dedicated to his service; every house erected to his worship; every family set apart for his glory; every book circulated to his honor; every mite cast into his treasury; every sermon preached in his fear; and every heart consecrated to holy objects. "What more could I have done for my vineyard, that I have not done in it?"

THE EPISTLES OF CHRIST

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Ye are manifestly declared to be the epistles of Christ mentioned by us. 2 *Cor. iii*, 3.

HE great work of the Christian ministry is to make known the Lord Jesus Christ. "We preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus' sake." Ministers are not allowed to turn aside from their work, or to forsake the vocation to which God has called them. On them devolves the responsibility of making known the Savior to a dying world. Therefore they must preach the truth as it is in Jesus.

The minister has no need to seek fame or wealth. If faithful in striving to do the will and to declare the counsel of God, he will have all the reputation desirable. God will take care that he have enough to give him influence and success. His joy in the day of judgment will not be measured by the honor which he has received from men, by the titles which have been conferred upon him, nor yet by his extensive learning, great talents or wonderful eloquence, but by the good that he has done in building up the church and in winning souls to Christ. The same is true of all that bear the Christian name. The good that we do in this life will make the fires of the judgment a beacon-light to point us to our home in heaven. In the words which we have selected, the apostle appeals to the good effect of his ministry among the Corinthians. In the discussion of this text we propose to delineate:

I. The Character of the real Christian.

The apostle calls Christians the epistles of Christ. As a letter displays the character of the author, so a Christian exhibits the mind

of Christ. For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ. "Let this word be in you which was also in Christ Jesus. Thy word have I hid in my heart that I might not sin against thee." From these and other passages of the Word of God, we judge that all the essential truths of the gospel are written on the heart of the Christian, and are manifest in his life. Let us approach a little nearer this subject, and notice the close analogy existing between a letter and a Christian.

1. A letter always determines the peculiar talent, inclination, or business of the author. It will determine whether the author is devoted to literature, philosophy, pleasure, or business, and whether he is a good man or a bad one, whether he is wise or foolish. The letter breathes, as it were, the very spirit of the person that wrote it; it bears his seal, his superscription, his likeness, and his signature. So the Christian breathes the spirit of Christ. He manifests the temper and disposition of the humble Nazarene; he cultivates a strong faith, an earnest life, and holy charity; he believes

in God; he is constant in prayer, fervent in spirit, serving the Lord. Christ was humble. "He that thought it not robbery to be equal with God and took upon himself the form of a servant, and was made in the likeness of man, and being formed in fashion as a man, he humbled himself and became obedient unto death." So the Christian is humble. Pride is eradicated, and he walks humbly with his God. Christ was resigned; he was oppressed and he was afflicted, yet he opened not his mouth. When he shrunk for a moment from drinking the bitter cup, and said, "Father, if it be possible, let this cup pass;" he immediately added, "Not my will but thine be done." So the real Christian, amid all the calamities and afflictions of life, says, "Thy will be done." These words are written upon his heart, their very substance penetrates his soul and fills his entire being. He never murmurs. The cup may be bitter, but he drinks it with uncomplaining patience and quiet resignation. Like his Master, he may be stricken, smitten of God, and afflicted, but he opens not his mouth except in gratitude and love.

Christ was zealous. "The zeal of thine house hath eaten me up. I am on my Father's business." He did not find time to eat, much less to be idle; he was ever active; he was always on the alert; he constantly went about doing good; he spoke as never man spake, and labored as never men worked; his energy never abated; his industry knew no pause; his devotion never faltered; his zeal was actually increased by difficulties, and intensified by the wants of men and the glory of God. So the Christian has zeal. He is fired with a sense of the divine glory and of man's ruin; his energies are consecrated to his work; he faints not, neither is weary; he lives by toil and flourishes by labor; zeal for God fires his blood, excites his brain, moves his heart, and calls forth constant activity and untiring exertion. A Christian without energy and destitute of zeal is an anomaly; and whatever else he may be, he is not an epistle of Christ. Christ was meek, gentle, and forgiving. He endured mockings and scourgings, insults and death, and said: "Father, forgive them, for they know not what they do." He never in-

dulged in malice nor in a spirit of revenge. So the Christian is to be free from all malignity. He is to be kind and gentle; he is to abound in love, and to cherish forgiveness; he is to be lovely in spirit, mild in disposition, amiable in temper, gentle in speech, and kind and forbearing in action. No harsh word is to fall from his lips, nor violent action is to be performed by his hands. Christ is to be found in him the hope of glory. He is to be rooted and grounded in love, and be filled with all the fullness of God. He is to be a burning and a shining light; he is to be the light of the world and the salt of the earth. He is to be the epistle of Christ, known and read of all men.

II. *The means by which the epistles of Christ are written.*

The external means are the inspired writings ministered by us. For this end the word of God was inspired and ministers were appointed. The conversion of souls is the best evidence that the minister can have that he is called of God. The various members of the Corinthian church, turning away from idols and bowing

before the cross, were the highest possible testimonials to the apostleship of Paul. They exhibited the earnestness of his zeal, the strength of his courage, the purity of his character, the power of his truth, and the divinity of his mission. The gospel was his message of mercy, and he was the ambassador of God. His responsibility was great, his mission was high, his authority divine, his theme glad tidings, and his success glorious. God said to him, "Go and call the Gentiles." He went. He did not consult flesh and blood. He traveled, he preached, he worked, he prayed, he fought, and he conquered. On the land and on the sea, in prisons, in cities, in deserts, and everywhere, flaming like a seraph, he proclaimed Christ and the Cross. God was with him, and by him wrote many epistles in Asia and in Europe, on the islands and continent. Paul is the model preacher. My brethren, our responsibility is greater than any on earth, and none surpasses it in heaven. Now, then, we are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God. Our blessed Lord did not think the

written word sufficient. He instituted a living ministry, and said, "Go ye into all the world and preach the gospel to every creature." I tremble under a sense of responsibility so great as to embrace all the issues of time and eternity. To be called of God as was Aaron, or Noah, or Moses, or Jonah, or John, or Paul, and the rest, involves considerations that ought to arouse the pulpit, and excite to efforts worthy of apostolic zeal and full of seraphic fire. We may say the spirit of the Lord is upon us because he hath anointed us to preach good tidings.

III. *The manner in which the epistles are written.*

They are not written with ink, but with the spirit of the living God. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. All the good in man is ascribed to the Holy Spirit; for the fruit of the spirit is in all goodness and righteousness and truth. The influence of the Spirit attending the ministry of the word is the peculiar excelling of the Christian dispensation. It is

needed to bring the Word home to the heart; to carry the incorruptible seed into the center of the soul; to give it a quickening influence that it may spring up and bear fruit to the glory of God. Until the Spirit of God shines upon the heart, it is covered by the veil of darkness; until the Spirit of God quickens the heart, it remains insensible and stupid. A minister may employ the most polished rhetoric, and the most accurate and forcible logic; he may bring to his assistance the beauties of poetry and the teachings of history; he may cultivate the highest graces of voice and gesture; he may bring to his aid the finest talents and the most profound learning, and without the Spirit of God his words will be cold, his arguments unconvincing, and his message will fall as powerless upon the hearts of his hearers as moonbeams on icebergs.

Nothing but the Spirit will bring home the Word, with power to break the heart and melt the soul into contrition before God. The gospel reveals the truth, the minister preaches it, and the spirit applies it. The Bible teaches the remedy, the minister proclaims it, and the

spirit gives it efficacy. The promises are recorded in the Book, they are uttered by the lips of the living minister, and they are sealed by the Holy Ghost, which sheds abroad the love of God in the heart. So essential is the work of the Spirit that it is declared, "No man can call Jesus Lord but by the Holy Ghost." No man can call Jesus his Lord, can claim him as his Savior, but he who has received the spirit of adoption, crying in his heart Abba, Father. It is the divine agent which enlightens the mind and quickens the understanding, which corrects the will and sanctifies the passions, which regenerates the heart and consecrates the soul to God. It justifies the ungodly, sanctifies the unholy, and stamps the image of God upon the corrupt and fallen. It awakens man to a new life, and causes him to go forth redeemed and disenthralled, bearing the signet of heaven on the brow and the image of God in the heart. A religion destitute of this spirit may charm or fascinate or lull, but it can not save. As a letter can not be written without ink, although a man may have fine thoughts and a good pen, and be a good writer, so a Chris-

tian—the epistle of Christ—can not be written without the Holy Ghost.

IV. *The place where the words are impressed.*

The apostle says they are written not on tables of stone, but in the fleshly tables of the heart. Here is an allusion to the law written on tables of stone. Here the Jews had their religion; they had it not in their hearts, but in rites and ceremonies. It is to be feared that many professed Christians of this day have their Christianity in theories, in creeds, or in forms and ceremonies, and not in the heart. It is not sufficient to have just and clear ideas of the doctrines of the Bible; we must have religion in the heart and in practice. “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Saint Paul speaks out plainly on this subject, and says: “The love of God is shed abroad in the heart by the Holy Ghost which


is given unto us." God alone can change the heart. The minister is powerless to effect a change so radical as this; he is a mere instrument in the hands of God in bringing the sinner to Christ. Then he must stand aside, and God the Holy Ghost will bring upon the heart a new and blooming creation, fresh and fair as Eden in its primeval glory. "Ye are the epistles of Christ ministered by us," says the apostle. "Christ has written his law in your hearts by my ministry." As if he had said the minister is the instrument, Christ is the writer, the spirit represents the ink, and the heart is the paper or table that receives the impression; the law of God the writing. For the Spirit teacheth of the things of Christ, showeth them unto the sinner, and presenteth them in still greater beauty and force to the Christian. The same Holy Spirit that inspired the prophets and apostles at this very time illuminates the minds of men to see the beauty of truth, the goodness of God, and the excellency of the plan of salvation through a Redeemer. We see then, from this whole subject, first, the great value of the influence

of the Holy Ghost on all the principles and all the practice connected with our holy religion. We see, secondly, the importance and the responsibility connected with the Christian ministry as co-operators in this great work of saving souls. Finally, we see the relation which the church, in every individual member, sustains to this great work. All true Christians are the epistles of Jesus Christ. And as Jesus represents God the Father, so do all real Christians represent Christ as the way, and truth, and life. They are the holders of the keys of the kingdom—the guides and guardians of the world. Destroy them from the world, and it would sink in wreck and ruin before the rise of to-morrow's sun. My brethren, how grand the mission, how immense the responsibility, and how sublime the destiny of a faithful, consecrated church; nay, of each individual Christian! Rise to this high measure, and I ask no more.

IMMUTABILITY OF CHRIST'S WORDS.

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Heaven and earth shall pass away, but my words shall not pass away. *Matt. xxiv, 35.*

HESE, to human ears, are remarkable words. Accustomed as we are to expect instability and change in everything about us, we almost wonder if these words did not escape from their Divine Author while he was in a profound reverie. Such, however, was not the case. He uttered them under a profound conviction of their eternal truth, after his omniscient eye had swept over the whole field of time and being, and after he had perfectly weighed and estimated all the possible results of time and being.

Let the mind but advert to the circumstances under which these words were uttered if you would appreciate their remarkableness. If a young man of humble parentage and obscure origin should come into our midst and propose a theory of morals, or a system of doctrines subversive of all our previous training and habits of thought with respect to morals and doctrines, his most sanguine friend could scarcely hope for more than the most *transient* life for his "words." His theory might embrace principles most gratifying to the flesh; such as "the indifference of the Deity concerning human actions," or "voluptuous gratification is the chief good to be sought"—principles fundamental to the Epicurean philosophy, and which give large promise of acceptance by the flesh; and yet we would "laugh him to scorn" if he should say concerning even this flesh-pleasing theory, "Heaven and earth shall pass away, but my words shall not pass away." And yet, eighteen hundred and thirty-five or forty years ago, a young man from the hill-country of Judea, of humble parentage and obscure origin, did stand in the midst of the

most determined and potent opposition, under the gaze of a lynx-eyed Sanhedrim, which scrupled not to throw itself upon the mighty arm of the Roman Empire for help; and as he stood there, hurling anathemas against the philosophical dogmas and social habits of ages, said, "Heaven and earth shall pass away, *but my words shall not pass away.*"

Worldly wisdom may have thought him *mad*, and self-tortured bigotry may have said "he hath a devil;" but, strange as it may be, over the desolations of eighteen hundred years his words have triumphed; and athwart the gloom of eighteen hundred years their light has gleamed; and into millions of hearts their truth has sunk; and so entirely have they become the corner-stone of humanity that to tear them from this world would be to rend it to its foundations. We come, then, to consider *the immutability of Christ's words as contrasted with the mutability and perishableness of all things about us.*

A feeling of absolute insecurity must possess that man who will give but one hour in the twenty-four to calm reflection upon the uncer-

tainty of everything about him. Thousands there are, we know, who, insensible to the evanescent character of the things they love and trust, are ready to throw back the taunt of ancient skeptics, and say "all things continue as they were from the beginning of the creation." To such, in humble trust that their confidence may be placed in "words" which "shall not pass away," we commend the following reflections: Where is the stability of which you boast and in which you are wont to trust? Is it found *in the heavens above*? They "shall pass away;" they *are now* passing away. In A. D. 1572, one of the most splendid stars in the constellation of Cassiopeia, after having been preyed upon by a devouring conflagration for sixteen months, disappeared, leaving its once brilliant orbit to the reign of primeval night. Within *one century* thirteen of the stars of heaven succumbed to the law of change and forever disappeared. Thus, like mighty navies drifting upon the ocean of illimitable space, each in its turn will yield to the inevitable breaker, and go down a dismantled wreck.

Is that stability of which you boast *found in the earth beneath*? It too "shall pass away"—is *now* passing away! Though men are wont to regard it as resting upon broad and eternal foundations, and though they build upon it and confide in it, yet written upon its sun-illumined face, and traced by the finger of God through all its hidden chambers, is *the curse* of change and decay. Pent up in its bowels are smelting fires where resistless heat is transmuting the hardest metals and melting down the solid granite of ages. Over these consuming fires more than three hundred volcanoes stand as safety-valves, guarding the imperiled earth from instant destruction. Upon its surface, winds, rains, frosts, rivers, and earthquakes are busily at work as agents of change and destruction. The river Ganges carries annually to the sea six thousand millions of cubic feet of mineral matter; the Mississippi River bears away to the Gulf three thousand millions of cubic feet of earth annually; the Gellaw River, in China, transports more than forty-eight millions of cubic feet of mineral matter daily. And thus all the rivers and streamlets

silently combine with other agencies to change the solid surface of the globe.

Are *men and their works* exempt from this doom to change and decay? Behold Nebuchadnezzar walking through the corridors of his grand palace at Babylon. About him lies the most splendid city of antiquity. It is begirt by a wall *sixty* miles in length, *three hundred and fifty* feet high, and *eighty-seven* feet broad. One hundred brazen gates guard the passages through it to the city. Within those walls are splendid temples, hanging gardens, and splendid palaces, adorned with boundless wealth, and served by millions of obedient subjects. As the eye of the old king ranged over this scene of grandeur his heart expanded and his hope took wings. Exulting in the glory which he had gotten about him, he exclaimed, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty." He felt assured that his glory would remain forever. But alas! the folly of man. A few years sweep on, and the proud old king is brought low: "his pomp is brought

down to the grave, and the noise of his viols; the worm is spread under him, and the worms cover him." His "golden city has ceased," and has become "a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." Its glory is gone forever; and even the antiquarian searches in vain for the places where its gorgeous temples once stood. The mighty pyramids of Egypt, built upon the most scientific principles for durability, covering at the base from five to twelve acres of ground, some of them employing a hundred thousand workmen for thirty years in their construction, with all the elements of nature around them favorable to their continuance through countless ages, have nevertheless cheated the proud hopes of their builders, and have crumbled into ruins. Thus cities and temples, thrones and empires, the boasted creations of human genius and might, glide from the scene as if *waved down* by the rod of some resistless enchanter. Men in countless millions follow after. At every *tick* of the clock a soul departs. Thirty-three millions a year pass into eternity. More than

two hundred generations are mingling to-day with the dust beneath us; and we, together with all around us, are plunging with resistless momentum into the vortex which has engulfed the life of six thousand years. These changes and indications of instability in heaven above and in the earth beneath are infallible presages of that final ruin announced by the Savior in the text, when "heaven and earth shall pass away." When these numberless agencies of change and destruction now at work shall have accomplished their mission, "then shall the sign of the Son of man appear," the harbinger of final ruin. "For the day of the Lord will come as a thief in the night, in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." The catastrophe will be complete. *Substantial darkness* will pall the dismantled universe, and upon the gloom of that night will break forth the wail of despairing millions whose trust has been reposed in the evanescent things of earth and time. Then, O, then will there be found

no plank amid this universal wreck upon the sea of time to buoy up the soul and save it from measureless depths? Shall the immortal spirit stand and gaze upon the coming storm, and feel the beams of the universe bend and yield to the mighty pressure, and yet have no rock upon which to fix itself and feel secure? Thank God for the answer that comes from Divine lips to this question! "Heaven and earth shall pass away, *but my words shall not pass away.*"

Let us now examine these immutable words with reference to *duty and destiny*. In his sermon on the mount Jesus said, "Till heaven and earth pass, one *jot* or one *tittle* shall in no-wise pass from the law, till all be fulfilled." The same glorious truth is there stated which we find in the text—*i. e.*, the immutability of his words. By "*jot*" he meant the *yod*, or smallest letter in the Hebrew alphabet; and by "*tittle*" it is supposed he meant the difference between the two Hebrew letters *daleth* and *resh*, which difference consists only in the fact that one of these letters makes an *acute* angle at its shoulder, while the other makes a

slightly *obtuse* angle at the same point. By these expressions therefore he meant to say that the slightest conceivable change or alteration should not take place in his words, though heaven and earth should fail. They alone are unalterable. Unchanged, they will survive the wastes of time and the wreck of worlds. Triumphant over the final desolations of a crushed universe, they will unfold their pages for the judgment of men and angels. These immutable words, then, present us (1) *with an immutable Savior*. Concerning him St. Paul says, "Jesus Christ, the same yesterday, and to-day, and forever." (Heb. xiii, 8.) Behold the emphasis here laid upon his eternal unchangeableness! Stars may fade from their places in the heavens; the heavens may "depart as a scroll when it is rolled together," and "the host of heaven fall down as the leaf falleth off from the vine and as a falling fig from the tree;" the earth may change and "the works thereof be burned up;" death may flaunt his dark banner in the pallid faces of the living millions, and sweep the whole fabric of human plans and expectations into undistinguished

ruin; but he, infinitely exalted above all change in fortune and feeling as above all personal vicissitudes, "ever liveth to make intercession for us." That dimpled arm that rested in infantile weakness upon the bosom of the Virgin Mother has hardened into the arm of Omnipotence, upon which the universe hangs; that hand, once spiked to the cross and bathed in its own blood, now wields the scepter of dominion over heaven, earth, and hell; that brow, once wet with the dews of the night and then pierced with thorns, now wears the crown of eternity. He

" Warms in the sun, refreshes in the breeze,
 Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
 Spreads undivided, *operates unspent*;
 To him no high, no low, no great, no small,
 He bounds, he fills, connects, and equals *all*.

Behold him! Unchanged amid all changes, he stands and stretches forth his arms and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Into his hands, then, let us commit all. Let the arms that were bathed in their own divine

blood upon the cross be laid about us. And then, though "heaven and earth shall pass away," he will be "the strength of our heart and our portion forever."

(2) *These words of Jesus are immutable laws, fixing the standard of obedience, and assigning the rewards of guilt.* Unlike the laws of earth, they are subject to no revision, amendment, or abrogation. The smallest letter in them shall never be lost, and the slightest change shall never be effected. Nor will these claims ever be abated. Satan may allure the soul into that carnal security which leads the victim to assume that the Almighty is "altogether such an one as" himself, and that he will therefore, in disregard of his law, save him as an exception. But these exactions will never be suspended. They will measure his character at the judgment, weigh the acts and doings of his life, and mete out his portion forever! In assigning the *rewards of guilt* they are *unmitigated*. "He that believeth not shall be damned." There will never be a second in the measureless eternity to come, when this malediction will cease to be poured upon the heads of the guilty.


Fearful thought! A soul immortal, thrusting itself under the curse of a law equally immortal with itself!

From a theme so replete with horror we turn to contemplate the rewards of virtue immutably secured by these "words which shall not pass away." Listen to their divine author as he thus assures our hope: "Father, I will that they also whom thou hast given me be with me where I am." Ye who love Jesus! look, I pray you, to that word which shall not pass away—"I will." What music it makes in the ear of the sufferer! What light it throws upon the heart in bereavement and sorrow! "I will that they be *with me*;" *with me* in my Father's house; *with me* by the tree of life; *with me* by the living fountains! When the pillars of heaven have fallen; when the earth is dissolved; when the hopes and ambitions of this world are gone forever, and "victors' wreathes and monarchs' gems, shall blend in common dust," that word "I will" shall gleam upon the future of the redeemed, and its realities gladden their hearts in the mansions of heaven.

MEMORIAL SERMON
OF
REV. L. P. CRENSHAW.

BY REV. J. A. HENDERSON, M. D.
PASTOR KAVANAUGH CHAPEL, ASBURY, AND BETHEL, LOUISVILLE, KY.

What are these which are arrayed in white robes, and whence came they? *Rev. vii, 13.*

T is the duty of the minister to declare the whole counsel of God. He must not be satisfied with showing the beauties of holiness, but he must faithfully portray the deformity of sin. Gospel themes are not always tipped with rosy light and accompanied with sweetest melodies; they are often colored by the most somber hues, and accompanied with tones of loudest thunder. If they invite you often to scenes as bright as ever rose upon an angel's vision, they as often carry you down

to a night as dark as ever settled upon the abodes of the damned. If they present you with flowers as fragrant as ever breathed their odors upon the summer's air, they also exhibit decay and death as foul as the pit itself. If the minister of the gospel leads you amid fields where the lily blooms, birds sing, and beauty shines, he is equally bound to carry you through gloomy deserts and dark abodes, where sorrow reigns in lonely solitude.

Our theme to-day is death. Death is ever a solemn and momentous event. Its summons can never pass unheeded. Its victims are borne to our cemeteries every day. The more conspicuous the victim, the deeper the impression made upon the public mind. Such an impression has just been made by the death of one who made his mark broad and deep upon the world. A minister of God, a faithful servant of the church, a man of exalted moral worth, of large and generous intellectual culture and consistent piety, was the Rev. Littlebury P. Crenshaw, whose death we mourn and whose virtues we commemorate. We desire to indulge in no fulsome eulogy, but sincerely, truth-

fully, and lovingly to pay a tribute of respect to one whom we loved while living, and whose memory we shall ever cherish. He died on yesterday. What a volume of thought do these words express! God has called him from "labor to reward." We have selected Revelation vii, 13, as a foundation for such remarks as may be evoked by the piety, talent, usefulness, and triumphant death of our friend; for although the dead are beyond our praise or censure, his noble example may be so presented as to profit those to whom it is our mournful pleasure to deliver this memorial sermon.

The text arranges itself under two heads, or asks two great questions: 1. "What are these?" 2. "Whence came they?" To follow this arrangement let us consider the first question.

I. "WHAT ARE THESE?"

We answer they are the "pure in heart." This much is indicated by the text; by that in which they washed—the "blood of the Lamb." The Savior said, in his inimitable Sermon on the Mount, "Blessed are the pure in heart, for they shall see God." Here is the Christian's touch-

stone. It is the watch-word at the gate of death, and we enter heaven by purification of heart. Christians, pause and think for one moment! Be assured it will not be asked you at the gate of heaven to what branch of the church of God you belong, how you were baptized, and your manner of receiving the holy communion; but if you are a true Christian, having a pure heart, and love God with all your "mind, soul, and strength," you shall find an abundant entrance into the kingdom of our Lord Jesus Christ. What! shall the sinner go to the door of heaven with a horrid oath quivering on his lips and expect admittance? Shall the liar go to heaven with falsehood on his tongue and malice in his heart? Shall the poor, reeling, bloated drunkard go staggering to heaven's gate and there be received by a company of bright angels, and hear the welcome, "Come, ye blessed of my Father?" Never, no, never. The swearer, the liar, the drunkard, and the gambler, without reformation, purity of heart, and washed robes in Messiah's blood, can never enter the bright portals of glory and rest in peace at home.

II. "WHENCE CAME THEY?"

The answer is given, "out of great tribulations," out of the pangs of repentance, out of cruel mockings and scourgings. When John saw the company, Abel was there, no longer a martyr to a brother's rage. Noah was there, no longer tossed on the bosom of an angry flood. Abraham was there, no longer a wanderer, not knowing whither he goeth; but the grand old hero has found at last his promised inheritance. Jacob was there, no longer wrestling with the angel, but had gone up his mystic ladder to heaven. Joseph was there, no longer the wounded and abused servant of a cruel king. Moses was there, no longer troubled with the complaints of a wicked and rebellious people. God had led him up into the mountain to die; no friend was near him in the last dread agony. His parents, his wife and loved ones, were not permitted to see him in life's closing hour. God was with him to close his dying eyes. Angels were present to accompany him in funeral procession to his unknown grave.

Israel's sweet singer was there, pouring forth a flood of praise upon the ears of the vast mul-

titude. The hero of the land of Uz was there. Job had reached the home he had long kept in view. These, with many others of the Old-Testament worthies, were there. Since that day hundreds, thousands, and millions have joined the vast company. Look at some of the New-Testament Christians. Matthew is no longer at the receipt of custom. Luke no more writes the Acts of the Apostles. Paul no longer complains of a "thorn in the flesh," nor of shipwrecks; no more is he heard singing with Silas in the Philippian jail at midnight, but now strikes with a bolder note the harps of heaven. The poor publican is there, no longer smiting upon his breast and crying, "God be merciful to me, a sinner," but shouting salvation to the Lamb. The "dying thief" no longer suffers and prays amid the cries of Calvary, "Lord, remember me." But his sufferings are over; he has met with Jesus in the paradise of God. Polycarp, the Christian martyr, is there; not in the midst of a martyr's flames, but fanned by the atmosphere of heaven's eternal spring in the sweet Eden of rest. The proto-martyr Stephen is there, no

more to suffer and be murdered by an insulting mob, but God has him in heaven. Of modern Christians we may say Wesley is there; Calvin, Clark, Benson, Watson, Fletcher, Scott, Chalmers, and Luther are all there; Bascom, Capers, Payson, Soule, and others, good and great, are there; and from our own much-loved conference, since I joined, Wilson, Taylor, Robinson, Hardison, Randolphs, Moores, Holman, Owen, Gooch, Tydings, and Grey, we fondly hope, all are there. Who in this assembly have no friends in heaven? We all have loved ones gone before. And to you, mother: your sweet babe, beautiful as a stainless lily, is to-day in glory with him who said, "Suffer little children to come unto me and forbid them not." Father, your manly son and lovely daughter, in whom were centered many fond hopes, are to-day in the Eden of love. They have all gone to heaven "out of *great* tribulation." Out of the water, out of the fire, out of the boiling oil, from the pulpit, from the battlefield, from the humble and quiet walks of life, from every denomination, kingdom and tongue and people, every place will have a representa-

tive in heaven—hell excepted. The primitive Christians, martyrs, and heroes, whose virtues still survive them, like the odor of flowers fresh fallen, are all safe at home with God. And may I not add Rev. L. P. Crenshaw to that happy company to-day? He was a true and faithful Christian “even unto death.” He did not shrink from duty, but adhered patiently and perseveringly in the work of his Master through privations, toil, and afflictions. Being a minister of no ordinary intellect, he employed his whole talent in the service of God, “going about doing good,” and we doubt not to-day that his crown of glory is radiant with bright gems—souls whom he was the instrument, in the hands of God, of saving from eternal woe.

He was born in Barren county, Ky., February 22, 1824; received into the Louisville Conference October, 1855, at Greenville, Ky. He filled some of our most important work as pastor and presiding elder until the year 1867, when he was appointed agent for the American Bible Society, for the western district of Kentucky, in which work he continued until his health utterly failed, when he returned home

to die. He still continued to preach by example and precept to the many friends who visited him. But the hour to depart had come. He died in great peace, and his happy soul in joyous flight has winged its ascending way to the peaceful mansions of everlasting rest. Sweetly reclining on the bosom of his God, he passed the tempest, ills, and sorrow of life, and to-day the joys of an eternal heaven are his. He has gone to join his loved ones, with whom he so ardently desired to unite in singing the songs of the redeemed.

I visited him frequently during his last days on earth, when the cradle of death was rocking him to sleep. He talked freely of his future prospects, and truly death was disrobed of all terror in his presence. He seemed "quite on the verge of heaven." He received a great blessing the day before he died, a foretaste of the peace, joy, and bliss that awaited him; he called it an "insight into heaven." And now, passing the last mile-post of time, he was ready; and standing upon the crumbling sands of the beach of the Jordan of death, while its chilling waves are dashing around him, the world reced-

ing and the spires of the city of God heaving in sight, faith in lively exercise, he exclaims, "Yea, though I walk through the valley and shadow of death, I shall fear no evil; for thou art with me: thy rod and thy staff they comfort me." The cross of Christ sustains the Christian's fainting heart in the hour of death. Angels beckon him away to glory. Heaven throws wide her gates of pearl, and amid the shouts of God's redeemed hosts the heir of glory enters, and is by that happy throng welcomed to a home of rest. Happy saint, sing on until we come.





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